This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

A 403917

THE UNIVERSITY OF MICHIGAN
LIBRARIES
THE UNIVERSITY OF MICHIGAN
ARTES · SCIENTIA · VERITAS
1817

THE UNIVERSITY OF MICHIGAN
THE UNIVERSITY OF MICHIGAN
ARTES · SCIENTIA · VERITAS
1817
LIBRARIES

THE

SITUATION IN UTAH.

THE DISCUSSIONS

—OF THE—

CHRISTIAN CONVENTION,

HELD IN

SALT LAKE CITY, UTAH,

APRIL, 1888.

SALT LAKE CITY:
PARSONS, KENDALL & CO.,
1888.

AN ENGLISHWOMAN IN UTAH

THE STORY OF

A LIFE'S EXPERIENCE IN MORMONISM.

An Autobiography:

BY

MRS. T. B. H. STENHOUSE,

OF SALT LAKE CITY,

For More than Twenty-Five Years the Wife of a Mormon Missionary and Elder.

"In these pages, a woman, a wife and mother, speaks the sorrows and oppressions of which she has been the witness and the victim.

It is because her sorrows and her oppressions are those of thousands, who, suffering like her, cannot or dare not speak for themselves, that she thus gives this history to the public.

It is no sensational story, but a plain, unvarnished tale of truth, stranger and sadder than fiction.

Our day has seen a glorious breaking of fetters. The slave-pens of the South have become a nightmare of the past; the auction-block and whipping-post have given place to the church and school-house; and the songs of emancipated millions are heard through our land.

May we not then hope that the hour is come to loose the bonds of a cruel slavery whose chains have cut into the very hearts of thousands of our sisters—a slavery which debases and degrades womanhood, motherhood, and the family?

Let every happy wife and mother who reads these lines give her their sympathy, prayers, and aid to free her sisters from this degrading bondage. Let all the womanhood of the country stand united for them. There is a power in combined enlightened sentiment and sympathy before which every form of injustice and cruelty *must* finally go down.

May He who came to break every yoke hasten this deliverance!"—*Preface by Harriet Beecher Stowe.*

Sent by mail, prepaid, to any address, on receipt of the price—$1.00, by

PARSONS, KENDALL & CO.,

AMERICAN AGENTS,

SALT LAKE CITY, UTAH.

CHRISTIAN PROGRESS IN UTAH.

THE DISCUSSIONS

OF THE

CHRISTIAN CONVENTION

HELD IN

SALT LAKE CITY,

APRIL 3RD, 4TH AND 5TH, 1888.

THE UNIVERSITY OF MICHIGAN
LIBRARIES
THE UNIVERSITY OF MICHIGAN
ARTES · SCIENTIA · VERITAS
1817

continuing through Wednesday and Thursday, to consider in substance the following questions :

1. What are the special objects confronting, and the special duties devolving upon the Christian church in this region ?

2. What are the best means for removing these obstacles and arousing the churches generally to energetic action ?

R. G. McNiece, Pastor First Presbyterian Church ; T. C. Iliff, Superintendent Methodist Missions ; J. Brainerd Thrall, Pastor First Congregational Church ; C. L. Libby, Pastor Methodist Church ; M. T. Lamb, Baptist Missionary ; J. A. Krantz, Pastor Lutheran Church ; P. A. H. Franklin, Pastor First Scandinavian M. E. Church ; G. D. B. Miller, Assistant Minister St. Mark's Cathedral ; F. L. Arnold, Pastor Presbyterian Church, Evanston ; N. F. Putnam, Pastor St. Mark's Cathedral ; C. M. Armstrong, Pastor St. Paul's Chapel ; R. A. Metcalf, Acting Principal Salt Lake Academy ; A. R. Archibald, Acting Principal Salt Lake Seminary; J. F. Millspaugh, Principal Collegiate Institute ; I. Huse, Jr., Field Agent New West Educational Commission ; L. M. Gillilan, Principal Ogden Seminary; Arthur C. Newell, Principal School of Good Shepherd ; H. W. Ring, Principal Ogden Academy ; Samuel Unsworth, Rector Church of Good Shepherd ; Frank Barnett, Pastor Baptist Church, Ogden; Josiah McClain, Pastor Presbyterian Church, Ogden ; A. J. Bailey, Pastor Congregational Church, Ogden ; T. F. Day, Pastor Presbyterian Church, American Fork ; J. A. L. Smith, Principal Springville Academy ; E. N. Murphy, Pastor Presbyterian Church, Mount Pleasant ; G. W. Martin, Pastor Presbyterian Church, Manti.

In response to this call, more than one hundred representative workers from the various denominations assembled in this city. The local attendance so increased this number that the audience was large during the entire convention. The evening sessions were held in the Methodist church and the day sessions in the Presbyterian church, and the interest and enthusiasm increased with every session. Two or three things are worthy of special mention :

1. The earnest Christian tone and beautiful spirit of Christian unity pervading the entire Convention. The latter

feature was so marked that a stranger could not have told that different denominations were represented.

2. The thoroughly practical, pointed and masterly way in which the different papers and addresses grappled with the peculiar obstacles and difficulties connected with the situation here.

3. The fair and kindly spirit manifested by the different speakers in dealing with the errors of the Mormon system, while faithful to Christian truth in pointing out these errors. If the Mormon who reads these discussions does not agree with them, he will find no cause for personal offense.

4. The inestimable value of these discussions to the Christian public in the east in shedding light on the greatness of the issues at stake in this important region, and the greatness of the difficulties confronting their representatives here.

Among the most interesting features of the Convention were the spirited voluntary discussions which followed the papers and addresses, frequently stimulating the interest of the audience to a white heat. The Convention was not only a great success in what it accomplished, but one of the most remarkable gatherings ever held in Utah, and no small part of its success was due to its most efficient chairman, the Rev. W. S. Hawkes, recently from South Hadley, Mass., but now one of the leaders in the great conflict here.

It afforded another beautiful illustration of the fact that the different Christian denominations are simply different corps of the one Christian army, which is moving steadily forward to the moral conquest of the world under the Great Captain of man's salvation. It was the serving of a kindly but emphatic notice upon those who are seeking to continue a priestly despotism in Utah, that a new era characterized by American liberty and Christian brotherhood is being ushered in here, and that the defenders of priestly tyranny must either surrender and fall into line, or else be trodden beneath the advancing feet of those whose victorious battle cry is "God and Home and Native Land."

R. G. McNIECE,
In behalf of Publishing Committee.

Salt Lake City, April 20th, 1888.

TABLE OF CONTENTS.

TUESDAY EVENING, 7.30, APRIL 3.

Devotional Exercises ; Organization ; Opening Address of Chairman, Rev. W. S. Hawkes.

1. Paper : "The Mormon Priesthood one of the Chief Obstacles to American and Christian Progress in Utah," Rev. S. L. Gillespie, Brigham City. Discussion.

2. Address : "The Anti-American Influences in Utah," Rev. A. J. Bailey, Ogden. Discussion.

WEDNESDAY, 9.30 A. M.

3. Paper : "Desecration of the Sabbath," Rev. A. L. Seward, Coalville. Address, Rev. Sam'l Uusworth, Ogden. Discussion.

4. Paper : "Mormon Perversion of the Bible and True Religion," Rev. J. D. Gilliland, Beaver. Address, Rev. T. F. Day, American Fork. Discussion.

WEDNESDAY, 2.30 P. M.

5. Paper : "The Curse of the Saloon and its Remedy," Miss C. P. Burnett. Address, Mrs. A. J. Bailey, Ogden. Discussion.

6. "The Mormon Theory of Life, Society and Morals," Rev. Chas. J. Godsman, Malad City. Discussion.

WEDNESDAY, 7.30 P. M.

7. Paper : "The Christian Home ; its Perils and Oppotunities in Utah," Rev. C. M. Armstrong, Salt Lake City.

8. Address : "Ought the State to Recognize God ?" Rev. C. L. Libby, Salt Lake City.

9. Address : "The Bible, the Source of the Progress Needed in Utah," Rev. Josiah McClain, Ogden. Discussion of these three Topics.

THURSDAY, 9.30 A. M.

10. Paper : "Spiritual Power in Relation to Efficiency in Christian Work," Rev. G. M. Jeffrey, Park City. Address, Rev. Geo. E. Jayne, Ogden. Discussion.

11. Paper : "Lessons from Mormonism," Rev. M. T. Lamb, Salt Lake City.

12. Paper : "The Education which Utah Needs," Prof. J. F. Millspaugh, Superintendent Collegiate Institute. Address, Professor G. D. B. Miller, Head Master St. Mark's School. Discussion.

THURSDAY, 2.30 P. M.

13. Paper : "Christianity the only Hope of those whose Faith in Revealed Religion has been wrecked by Mormonism," Rev. J. A. Krantz, Salt Lake City. Address, Rev. G. W. Martin, Manti. Discussion.

14. Paper : "Importance and Practibility of Denominational Co-operation," Rev. C. R. Corwin, Park City. Address, Bishop Abiel Leonard, D. D., Salt Lake City. Discussion.

THURSDAY EVENING, 7.30.

15. Special Duties Devolving upon the Churches.

SHORT ADDRESSES.

(1.) "The Constant Proclaiming of Christian Truth in Love," Rev. Mr. Turner, Oxford, Idaho.

(2.) "The Bridging of the Gap Between the Churches and the Masses," Rev. Alexander Monroe, Salt Lake City.

(3.) "The Steady Preaching of a Living Gospel by the Daily Life of Christians," Rev. Frank Barnett, Ogden.

16. "Encouragements for the Future," Rev. J. B. Thrall, Salt Lake City.

OPENING ADDRESS OF THE MODERATOR.

REV. W. S. HAWES.

Fathers, Brethren and Friends :

Some days ago I was asked to serve as chairman of this meeting, if the convention should so select me ; consenting to do so I thought best to prepare my opening words in writing, that I might not exceed a proper limit. For whatever of honor there is in this choice of me as your moderator, I thank you ; and whatever of duty of labor there is I accept as my share of obligation.

"I believe in God, the Father, Almighty maker of heaven and earth ; and in Jesus Christ, His only Son, our Lord. * * * I believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints."

Therefore I rejoice to be one of such an assembly as this. I believe heartily in the idea which has brought us together, and most profoundly in that faith which actuates us all ; which unites our hearts in common aims and hopes. both for this life and that which is to come, and which has led us together in this convention.

We believe we are sinners before God ; that the only way for release from condemnation of God's holy law, or from the power of sin in our hearts, is the faith and trust in Jesus Christ, whom God has given to be our Redeemer and Savior ; that the only way to overcome sin in ourselves, temptation from without or the world, is by reliance on the Holy Spirit of God eternally proceeding from the Father and the Son ; that when God graciously called us to salvation and gave us hope of eternal life, He also called us from separation of sin and from the spirit of the world, that we should be examples to the world of what faith and hope can do for sinners ; that He

called us to be witnesses for Him, all of us in our characters and lives and many of us in oral testimony ; that the gospel of Jesus Christ is the sufficient power which can save lost men and renovate the race of mankind ; that it is our duty to hold forth this word of life, that when it is properly held forth anywhere among men its power will be shown in hearts and lives, earlier or later, and persistently held forth will result in the reformation of individuals, the purification and uplifting of society and in manifold blessings to individuals, families and nations. That it has so blessed multitudes; that it has lifted millions from degradation of sin, from its despair and power, given them pure desire, led them to repeated and successful resistance of sin, to the noble formation of noble character, to lives of holiness and ministration of others, to peaceful hopes in view of death and triumph over it ; that it has steadily purified society, ameliorated the condition of mankind, improved human government, increased the rightous liberties of men in secular relations ; that it is the greatest blessing for the individual or the world ; that history for the last eighteen hundred years shows that it is the only complete and satisfactory hope which has been offered the world, so full of temptation, sin and sorrows, that it is as powerful, complete and beneficial for all now as when first proclaimed, and therefore the one thing above all others which we of this inter-mountain country now need.

We know what the gospel of Christ did for the old world in giving hope, a better life, the abolition of cruelty, the purification of morals, the improvement of society and human government. We know how the gospel, which began with the crucifixion of its Teacher, was steadily offered to the world by men without cruel weapons or hope of earthly gain : was as steadily opposed by all human power and every kind of cruel persecution; but by its pureness and joys constantly commended itself to its violent opposers ; till at last in the person of one of its believers, it sat in the throne of the leaders and was acknowledged the power of God.

We know that the gospel of Christ won where Roman arms could not. We know that it has constantly rebutted the spirit of the world, and whenever the world has enveloped it,

and for a season hidden it light, its has again burst forth elsewhere, purifying and life-giving. We know that no race of men has been found on this earth, to whose conscience the law of God has not commended itself, and for whose needs the gospel of Christ has not been found sufficient.

We know that the pure gospel always rebukes sin in high or low ; that it always blesses those who humbly receive it and obey it. We know that it has thus blessed ourselves and many in our Territory. And because of these things we believe and know we are here in whole to offer and commend this gospel of the blessed God and His Son Jesus Christ. We believe that its proclamation will rebuke sin and will arouse the opposition of sinners ; but that it will overcome the former and win and save the latter. Because of these things, and although we are different in church order and government, and minor matters of faith, but all believe we are children of that "Father from whom every family in heaven and earth is named," and because we all believe "there is one body and one spirit, even as we were also called in one hope of our calling ; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all," therefore we are here with the desire and purpose to "walk worthily of the calling wherewith we were called, with all lowliness and meekness, with long suffering, forbearing one another in love : giving diligence to keep the unity in the bond of peace."

Knowing the need of Utah and adjacent parts, we are here to compare facts, set them forth, relate experiences, offer counsel and suggestions, to stir up each other's sincere minds and to provoke one another into more love and good works. We know that "Christ crucified" is "the power of God and the wisdom of God ;" "*the power of God unto salvation to every one that believeth.*" We know that Utah does not need more religion but more of Christ's gospel, and we propose to offer it. We are here to consult about how, when and where to offer it.

Upon the convention, upon each individual, those whom we represent, those for whom we have labored, and those whom we wish to save, we invoke and implore the blessing of

God, that we may have the spirit of our Master—love, wisdom and patience ; that those to whom we come with the offer of the gospel may have the hearing ear, the quickened conscience and the believing heart.

In this belief, knowledge and spirit, we are assembled, and are now ready to proceed with the business before us.

THE MORMON PRIESTHOOD.

One of the Chief Obstacles to American and Christian Progress in Utah.

BY REV. S. L. GILLESPIE, BOX ELDER, UTAH.

But there is no longer a priesthood in the Mormon church. According to the last conference report, they are all plain "church officers." Their move for Statehood has disrobed all their Melchisadek and Aaronic priests.

This is characteristic, and in harmony with all their past. In 1852, their late president, John Taylor, denied there was such a practice or doctrine in the Mormon church as polygamy, and proved his statement from the book of Mormon, when at the time he had at least ten wives. And so at the present time, in order to secure Statehood, they proclaim in their proposed State constitution : "Bigamy and polygamy being considered incompatible with a republican form of government, each of them is hereby forbidden and declared a misdemeanor."

But every "Latter Day Saint" understands the trick. Their plural marriage is not polygamy or bigamy, but "Patriarchal and Celestial marriage." The transformation is wrought in their temples through their endowment ceremonies and the divine authority of their priesthood.

The organization of this Mormon priesthood is wonderful, and includes every male member of the church over ten or twelve years. They number in rank and authority as follows:

"One prophet, seer and revelator, to preside over the whole church and be like unto Moses, *having all the gifts and authority of God*, which he has bestowed upon the head of the church." (Joseph Smith, doctrine and covenants, 107, himself the head of the church); 12 apostles, 65 patriarchs, 6,444 seventies, 2,723 high priests, 12,441 elders, 2,423 priests, 2,497 teachers, 6,854 deacons. Total, 34,462. Total membership exclusive of these "church officers," and their children under eight years, 81,237, or an officer to every two and one-third members. Utah is divided into stakes like counties, and their precincts are called wards. Three high priests are set apart, (ordained) to the presidency of each stake, one to preside and two as his counsellors. Twelve high-priests form the high council of each stake with its presidency. Over each ward is placed three high priests, one to preside and two as his counsellors; the presiding officer of the ward is the bishop. "A bishop is a judge, yea, a common judge among the inhabitants of Zion," and as a fact the bishop takes the place, and often holds the office of magistrate or probate judge.

The bishop has also a quorum of teachers, and a quorum of deacons to assist him in collecting the tithing and ruling his ward. They are called the lesser priesthood, and recently have been organized into regular classes of twelve and twenty-four respectively, with a presiding officer to each quorum.

These classes meet regularly each week for instructions in the higher order of the priesthood, and in meeting the doctrines of the so-called protestant sects, in order to prepare them for missionaries. A priest's quorum consists of ninety-six elders, with a president and two counsellors. A seventies quorum contains seventy seventies, seven of whom are set apart to preside. A high priest's quorum may have any number of high priests, as there is but one in each stake, and besides all the other high priests, includes the presidency of the stake, the high council and all the bishops. This quorum meets monthly, and supervises all the business, politics and church affairs in that county or stake. There is besides these organizations two general orders, the Melchisedek or greater priesthood, and the Aaronic; the former is an oath-

bound, Jesuitical order attached to the head of the church for the propagation of the system, and they are bound to go anywhere or do anything at the call of their "prophet, seer and revelator."

According to the pretended revelation of Smith, mankind are saved only by the authority of this priesthood of the Mormon church. "This greater priesthood administereth the gospel, and holdeth the keys to the mystery of the kingdom, even the key to the knowledge of God; therefore in the ordinances thereof the power of God is manifest, and without the ordinances thereof, and the authority of the priesthood, the power of God is not manifest unto men in the flesh, and without these, "*no man can see the face of God, even the Father, and live.*" (Doc. and Cov., 84, 19).

According to this we must all be baptized by some one of these Mormon priests, and that too by immersion, for the remission of our sins, and then have their hands laid upon our heads for the gift of the Holy Spirit. But fortunately we may have all this performed by proxy, if we only have some kind friend in the Mormon church to do it for us; and this can be done for us even after we are dead, so we need not despair of this Mormon method of salvation even if we do not have the privilege of attending to it for ourselves in this life.

But the Christian minister is constantly confronted with the challenge, "by what authority doest thou these things, and who gave thee this authority?" "No man taketh this honor unto himself but he that is called of God, as was Aaron," i. e. the head of the Mormon church, "who has all the gifts and authority of God" for the government of his church.

Smith's bogus revelations teach the Mormon people to believe that this Mormon priesthood was first given to Adam, and so has been in the world from the beginning, except during the dark ages, but was again restored in these latter days by himself, the prophet and revelator.

Before the days of Melchisadek it was called the "holy priesthood, after the order of the Son of God;" then the Melchesadek priesthood, according to which "Christ was made an high priest forever after the order of Melchisadek." And these

who are initiated into this order hold the same power and authority which Christ had. They claim to heal the sick just as He did and according to His promise. "And these signs shall follow them that believe. In My name shall they cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark, 16; 17, 18.)

And as a fact to this day, except in larger towns, they have no physicians, and it is considered a want of faith to use medicine to cure the sick.

Especially is this priestly power necessary to save the women, for unless a woman is joined in marriage to one who holds the priesthood, she has no chance to be called up in the first resurrection. And here is the cruel superstition about this plural or celestial marriage. They teach the women not only that these old polygamists have the power to save them, but to make them queens in heaven, so that a woman will sacrifice all her womanly instincts, and suffer all the horrors of a polygamous household, thereby believing that she will obtain great reward in the next world. It is as cruel a superstition as that which makes the poor women of India cast their infant children into the river Ganges, or be immolated on the funeral pyre of their husbands.

But this priestly authority includes all civil government and all business of the people, as the prime minister of the church stated in their tabernacle, "Our God is a business God."

And since in their present attempt to secure statehood they have so vigorously denied all claim to civil authority, it may be as well to quote their real belief, and the aim of this Mormon priesthood as uttered by their leaders: "Our ecclesiastical government is the government of heaven, and includes all governments on earth or in hell. It is the fountain, the main spring, the source of all light, power and government that ever did or ever will exist. It circumscribes all the governments of this world." (Brigham Young, Journal of Discourses, page 14.)

"The kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe; all other governments are illegal and unauthorized, and any people attempting to govern themselves by laws of their own making, and by offices of their own appointment, are in direct rebellion against the kingdom of God." (Orson Pratt, Kingdom of God, part 1.)

How they would rejoice to once more be free from United States control with their own State. They would not then need to go through the farce of elections to confirm their appointments. The bishop would settle all legal quarrels without the necessity of stooping to the office of a magistrate or the forms of law, even as they now do where Gentiles are not concerned, and then his office would be a life tenure or during the pleasure of the president of the stake.

And they teach the people to believe in this right of the priesthood to rule by divine authority in all things. One of their hymns which they often sing at Fourth of July celebrations, is: (hymn 341, Mormon hymn book, p. 3.)

Tune: "Marching Through Georgia."

"We have heard it hath been prophesied the priesthood yet shall hold,
(As it was ordained before the stars together sang of old,)
The rule of right the reign of might from east to western fold,
As the Saints march on victorious."

The Mormon legislature, even with the polygamist excluded, is but the tool of the priesthood of the Mormon church, and dare not enact laws against polygamy, or in restriction of the authority of the priesthood. And very soon the power of this priesthood must be broken and all its usurpation of civil authority cease, or there will be war in Utah. This is inevitable with the influx of Gentiles. Free Americans will not submit much longer to the civil power of this fanatical Mormon priesthood. In business matters there is constant friction and interference with the progress of enterprise and improvement.

The sale of land to Gentiles is forbidden and all "outsiders" are excluded from Mormon society. Brigham Young

attempted to drive out all Gentiles business from the Territory by his order of Enoch, by which it was intended to secure the control of all the business of the Territory by the priesthood. All this and very much more so familiar to residents of Utah, but hardly believed by non-residents, render the Mormon priesthood the one great obstacle to American and Christian progress in Utah.

It is like the deadly Upas tree, it destroys all life beneath its shade. Or, like the parasite tree of Africa, which grows upon other trees where its seed is deposited by birds in the fork or any decayed place. The seed germinates and sends its roots under the bark and around the tree, or through the decayed spot to the heart of the tree, absorbing all the sap from the roots. It is often found growing vigorously upon the fig tree, the bread fruit and other fruit trees, taking all the life of the tree, and the branches withered and dead. So the Mormon priesthood finds a lodgment in some cracked cranium, or some decayed community, and takes root and grows, absorbing all religious life, all free government, all independent enterprise, drawing the life of the people into tithing and temple building, into baptizing for the dead, or being sealed to some old polygamists for time and eternity in order to be saved. Oh what a monster is this Mormon priesthood!

ANTI-AMERICAN INFLUENCES IN UTAH.

REV. A. S. BAILEY, OGDEN CITY.

A traveler visiting Utah would find in the habits and customs of the people in cities, villages and country, more that is European than that is American. But besides these foreign customs, is a spirit foreign to the spirit of Americans, from which has sprung a system, indigenous indeed, but hostile to American ideas. The root of these anti-American influences is an organization known as the Mormon church. But the name is as misleading as was the definition of a crab, which

called it a red fish which walks backward—true in no particular. It possesses none of the characteristics of a church, save a few counterfeit religious elements which it has introduced, and on which its religious power chiefly depends. Taking advantage of the principles of religious liberty so stoutly maintained by the American people and the government, this organization calls itself a church, that under the semblance of religion it may protect practices which under any other name would not be tolerated for a single hour in this nation.

The constitution of the United States provides for a religious liberty, as it provides for the men in the enjoyment of the inalienable rights of life, liberty and the pursuit of happiness. But in the nature of the case it belongs to the nation, not to individuals or organizations, to define what is meant by religion, and to decide what shall be entitled to protection under its provisions for religious liberty. Mormonism must first show that it satisfies the American ideas of a church, and a system of religious faith, before it can demand of the nation the protection due to religion. This it cannot do, for it is not a church; it is not religion according to the American idea and the United States constitution. The American idea of religion contemplates the worship of the true God in the spirit and power of the gospel of Jesus Christ. Religious liberty must correspond with political liberty; it must mean the largest liberty consistent with good government, and the rights of individuals as members of a community. Liberty does not mean what anarchists ask: permission to plant discord and overthrow the present form of government. And religious liberty could not mean an utter disregard of all American ideas of morals and religion. The founders of our nation believed in God, and in the right of each individual to worship God in his own way. Our government is founded on this principle; and to avoid needless interference with the worship of the people, no church is established by the government, and no religious tests are allowed for political positions. The American idea of a church is an organization for worship, and the propagation of worship among the people, and not for secular purposes. It is such an organization that our government protects as a

church. But a secular and political organization is not a church, and has no right to claim the priviliges of a church.

The Mormon church is more secular and political than religious. It is the universal testimony of those familiar with that church in its best days, that its meetings were secular meetings with a little religion thrown in. That which passed for preaching was talk about ditches, trees, farms, gardens, houses and roads, but nothing, or very little, of the relation of the soul to God. It is an open secret now that the business of the Mormon church is secular—business and politics claim the strength of the church. The church has become a political party, and is in the political field as such, under the name of the people's party. The people's party and the Mormon church are one and the same thing—a fact which no one in Utah, Mormon or non-Mormon, questions, but which people outside of this Territory seem slow to understand. And this party does not go outside of itself in its political operations. In this way a religious test is made for political positions, and this is anti-American. Here is an organization which has the effrontery to demand of those who would seek political preferment, that they belong to an organization claiming protection in the name of religion. This organization is now exercising political power under control of a so-called church.

It is a theory of Mormonism that all power, religious, business and political, belongs to the church. And if there is any doctrine maintained by the church it is this; and this is anti-American.

This nation recognizes families and protects them. It says to the people, "you may solemnize your marriages as you please, but when the family is established, come to the State and report the fact, and the State will protect that home." To the law, marriage is a civil contract, to be protected on that basis. But the Mormon church says to the State, "hands off from our families; we will organize them as we please, and the State shall have nothing to do with them." In this way the Mormon church attempts to take from the State an entire department of civil power. As well put the military of a nation beyond control of the civil government, as to take away the families.

It is but a step from this anti-American idea of the family, to an equally dangerous idea of property and ownership. The American idea is that all property should, as far as practicable, be owned by the people and not the government. But Mormonism reverses this idea. Not only has the church been so used as to enrich a few leaders by impoverishing the masses, but the church itself has been a property-holder and a business corporation.

The system of collecting tithes for the support of the church, *as operated*, has a doubtful right on American soil. As that system has been practiced it has been more like the Roman method of collecting taxes, than like an American way of supporting churches. And a people trained to such methods in the church have easily adopted the same in the State. Equity in the matter of taxes has not been secured, even if it has been attempted. The tax collector makes the assessment, and in some places has, when collecting taxes, *on his own responsibility*, remitted a portion of the tax. Persons —not certain classes of property—but certain persons, have been exempt from taxation. The system of taxes has been more that of farming them out, than of a just assessment and a faithful collection.

The use of public money has been anti-American. Church funds have often been used for the benefit of church officials rather than for the church; and with the church and State as one, the danger of State funds is easily understood.

It is American to plan for the development of the masses. But Mormonism has planned for the few as against the many —for the church as an institution, rather than the church and State for the people. Provision has not been made for the education of the children. The school system, such as it has been, has not been adapted to education of the masses, but has been rather a device to keep the people in ignorance of the world at large, and to furnish only such instruction as could be turned to good account for the church. The old system is not yet extinct. The newly awakened energy of the people is still hindered by the old driftwood in the system of progress. When communities begin to desire education

for their children, they discover that the educational machinery is not equal to the work required of it.

Mormonism has attempted to insulate its people against the electric touch of the outside world, and the success of its efforts has been remarkable. Polygamy has allied this Territory to Asiatic harems, as it has separated the people from American homes. For forty years this Territory has been under anti-American influences, until a generation has grown up, placed by the conditions of their birth under the ban of civilization. We may pity where we cannot blame, but the curse of this iniquity has robbed one Territory of our generation of sons and daughters who might have been an honor and a blessing. Under the genial and healing influences of American principles, some will rise above the ban of birth, but many choosing the darkness of Mormonism instead of the light of Christianity, will not rise; progress must contend for one generation more with the bitterness and blight which the anti-American influences of Mormonism have bequeathed to the children of that church. We may try to ignore the past, we may be tender of the feelings of those who were born in polygamous homes, but this dreadful evil cannot be removed without hurting somebody. The stronger ones may, in self-defiance, resist the removal; the weaker ones may cower away and drop out of all social circles. The surrender of an army ends the battle, but it does not empty the hospitals. And a surrender of anti-American influences in Utah would not heal the wounds which have already been inflicted on this people by the system to which they have willingly or unwillingly submitted for half a century.

This leads us to consider more carefully the danger arising from these imposing influences. These evils take hold of human nature. Any man can, if he will, especially in this land, rise above adverse circumstances of birth. But society and the State have a right to demand that no child be brought into this world under a needless burden. Individuals may be willing to invite a curse upon themselves, but they have no right to blight the lives of others, not even the generation which follows them. A nation is not one generation, but

many; and the law of self-protection demands a care for a coming generation as for the present. Polygamy is an evil which cannot be cured in a day; the danger from this source must be multiplied by the years of a generation.

It is sometimes asked, "why not let the people of Utah alone, and let them have customs they have chosen, if they are willing to bring a curse on themselves?" The cry of "let us alone," is an old one, and still as impracticable as it is unsafe. Utah cannot be isolated from the rest of the nation. The people of Utah do not let the rest of the world alone; neither this nation nor the world can let Utah alone. Civilization, like water, seeks a common level. There was a time when tribes and nations were so isolated that they had but little in common, but now the nations crowd each other so that boundaries are pressed as herds of cattle press the line fences which separate pastures of their respective owners. The banks which have so long restrained these seas of humanity are giving way, and the seas are covering the whole earth. Immigration is pouring into this land from all parts of the earth, so that our nation feels the burdens which have taxed the energies of Europe and Asia for centuries. Commerce crowds everywhere. China, so long isolated, has been compelled to open her ports to the trade of the world, and through these open portals her people have been poured out into other lands. The civilized nations of Europe are practically dividing, or beginning to divide the jungles of Africa among themselves. Bulgaria, willing enough to be let alone, must bear the weight of European armies pressing toward Constantinople; and Egypt must listen to martial airs not her own. With such facts before us it would be the madness of folly to plan for the isolation of Utah. For more than a quarter of a century the strength of our nation was given to keeping slavery within the bounds of the Southern States, but the slavery question laughed at congressional resolutions and the platforms of parties, and, ghost like, continually appeared in the legislative halls of the nation and of states, and on the platforms of popular assemblies.

It would take four Utah's to make one Chicago, but

when we remember the consequences of the Hay Market meeting, and the bursting of a bomb to support an anti-American idea, and know that not one-fourth of the city was involved in the tragedy, we know our nation cannot look on the anti-American influences in Utah without some degree of alarm. It is no mere flourish of rhetoric which tells of dangers to American citizens in the midst of these anti-American influences, if unrestrained, and of hinderances to the progress of American principles and institutions. If these hostile influences are protected in Utah, they cannot be confined to this inter-mountain region. With missionaries in every State in the Union, with a strong lobby at the national capital, and with recruits being brought in by hundreds from the Old World, this plague cannot be easily quarantined. These anti-American influences exist, and in their very nature they will ripen into rebellion if they are not destroyed. The struggle of loyal Americans in Utah against these evils, must now or in the near future be the struggle of America to maintain the principles of American government.

SABBATH DESECRATION.

REV. A. L. SEWARD, COALVILLE, UTAH.

The call for a paper upon Sabbath Desecration implies that this is one of the evils with which the Christian community has to contend.

A glimpse of the Sabbath as it should be, and as it is, may help us to realize the extent of its desecration.

The authority and ideal for Sabbath observance must be found in God's word.

The day has not, as some would have us belivve, lost its original sacredness and Divine authority.

The Lord God, who made the day of rest; who blessed and hallowed it; who afterward said to His people, Israel, remember the day thus set apart, is still Lord of the Sabbath,

and thoso who pervert this seventh of time, adapting it merely to temporal uses or physical needs, incur God's displeasure and imperil their own well being.

Our Lord teaches us that the Sabbath was made for man; not for a particular people, or age, but for all mankind, in all ages of the world.

Observation and experience teach us that a proper observance of the weekly Sabbath, is calculated to benefit man in every part of his being. No arrangements of man's, for physical rest and compensation, has ever proved equal to God's seventh portion of time, and no other day so appropriate for our moral and spiritual upbuilding as God's seventh day.

We do not contend for the Jewish Sabbath, that is a thing of the past; the restrictions and penalties which hedged in the day for the ancient people, serve their purpose and pass away.

Still the great principle and design of the institution are abiding.

Man's need of this day for rest is positive and the command to keep it holy is imperative as ever.

The Sabbath is, in a peculiar sense, the *Lord's* day. It has His signet and seal upon it, and as such it glistens among the common days as the diamond among the common stones.

God justly commands that we keep His sacred day as uncommon time; that it be devoted in a special manner to God's glory and the refreshing of our bodies, and to our moral and spiritual delight and upbuilding.

That God requires a strict, though not slavish observance of His day, I think all present will admit; hence the only question for us to determine is in what a right observance consists, after which we will be prepared to discover in what degree the Sabbath is desecrated.

This question of *how* the Sabbath should be observed requires scope in its solution, for the exercises of individual conscience.

The *letter* is not so important as the *spirit*. At the same time we may, and should, set up the Christian standard and fortify it with the word of God. God's word declares that "there remaineth a Sabbath keeping to the children of God,"

and commands us to keep the rest day holy. Our Lord has taught, by precept and example, that it is lawful to do good on the Sabbath, that works of mercy and necessity may fall within the period of holy time. God teaches us through prophecy that we should turn aside from doing our pleasure on His day, and that we should honor it, "not doing our own ways, nor finding our own pleasures, nor speaking our own words." I believe that the *ways, pleasures and words*, which God's people all called upon to relinquish upon the Sabbath, by a wise interpretation, imply our secular business, sports and conversation of a worldly nature.

We should honor the day with high and holy thoughts, of pleasure born of heaven, and with the labor of love.

The day is given as a sign of God's favor. As such it should be bright and welcome, and the observance of it golden in point of privilege and great in reward.

Let us glance now at the Sabbath, as it is in this Territory.

I am pleased to note some worthy distinctions to mark the weekly day of rest. The legislature adjourns, the courts suspend their proceedings, the farmer, merchant and manufacturer as a rule, turn aside from their daily occupations, but on the other hand, the railroad and mining corporations seemingly make no distinction in favor of the sacred day.

Admitting that a complete suspension of business is impracticable and a restricted business justifiable, the business now done on the Sabbath is clearly without excuse, and contrary to the law of God and man.

And as an aggravation of the offense, the employees are required to work on Sunday or lose their position. In some instances where this demand is not made, extra pay is offered for Sunday work.

Sunday patronage is sought by advertising lower excursion rates for this day. Thus these corporations unite with the careless and evil-disposed in perverting the sacred day, and, by force of circumstances, press others into their employ who conscientiously shrink from Sunday work. It is estimated that five hundred thousand men in the United States are compelled

to work seven days a week. Surely those great companies have no right, before God, to require service contrary to His law, nor to steal from home, kindred, and Sabbath privileges, those for whom God made this day of rest, and whose physical and moral needs depend upon it for their supply.

As we hold up one standard for a strict observance of the Sabbath, we will find much that falls below, and must be branded as a desecration of holy time.

The Sunday excursions to the lake, grand military review, the sale of intoxicating liquor, base ball, pleasure riding and hunting, with other diversions, both of a private and public nature, still oppose the honor and respect due God's day. There is an evident lack of moral perception and obligation on the part of Utah's peculiar people, who profess allegiance to divine law. This may be accounted for by considering the law for moral conduct, which they call Divine, the product of their own wayward imagination.

And since the stream cannot rise higher than the fountain, we cannot hope for a general and true observance of the Sabbath until society is reconstructed upon the Christian basis.

And finally what shall we say of the Sunday newspaper, which within a few years has become so popular. Here again there is special call for Sunday patronage; the edition is enlarged and the special attractions placarded.

The Sunday paper is not necessarily an evil; all depends upon the character of its contents, whether it will prove a blessing or bane. It might exert a powerful influence for good, an uplift to a large class of the people, if it contained only such matter as is in keeping with the spirit of the day.

But such a transformation, though greatly to be desired, cannot be expected. The paper is here to meet the public demand for daily news, and has come to stay.

Why object it? If the paper is pure in character and elevating in tone, has it not a worthy mission? Does it not afford those who toil hard for six days an intelligent outlook upon the affairs of the country upon the seventh? Does it not cultivate the intellect and keep the dissolute from sensual pur-

suits? Is it not a stimulus to those who would otherwise spend the day in a stupid, profitless manner?

Such arguments might be presented by those who recognize no binding authority in the fourth commandment, and who see no special sacredness in the day as a divine institution.

But I feel sure that the Christian church, and all citizens who believe in the perpetual obligation of the Sabbath, and have the best interests of the community at heart, with one voice, would ask that the Sunday issue might cease.

There is one redeeming feature to the Utah Sunday papers, which I would not overlook. There is no Monday issue, which affords those employed upon the paper a Sabbath rest. A far greater number, however, are affected by the paper as it goes forth Sunday morning. Coming as it does at an early hour, it is calculated to start the thoughts and feelings in the worldly channel, encumber the mind and depress the soul with the burden of secular business, and thus destroy God's design for His day, by filling the mind with those interests from which the individual should rest, and crowding out the thoughts of the higher life which should prevail.

Since it is clear that the Christian Sabbath is desecrated let us look for a remedy.

As I look at the matter, it is not so important how the careless and unpretending world observe God's day, but the attitude of the moral and Christian community. Does the Christian church recognize her duty, and stand upon the high plane of Christian truth and Christian living? Is she so consistent and outspoken upon the subject as to brand the evil as disreputable?

The Christian ministry, and all who belong to God, have a duty in relation to all the evils of our day. I believe it is his sense of responsibility and consciousness of a high and holy trust which has brought us together at this time, and which has awakened us to unitedly consider the great moral questions which confront us in Utah. Some of these questions concern both church and State, hence we have the strong arm of the law to aid us in their solution.

Dr. Phillip Schaff observes with the weekly day of rest

we may include monogomy in marriage, and the public schools as interests and institutions which belong to both Church and State, and must be maintained and regulated by both.

He further remarks, in substance, that the Christian Sabbath is justly protected by legislation, because it has a civil as well as religious side; is necessary and profitable for the body as well as soul.

It is of special benefit to the laboring classes, and guards them against the tyranny of capital.

We do not claim the right of positive and coercive Sunday laws. We cannot force the people to attend church or live up to any standard which the church may set up; the church in past ages has proven the futility of such measures.

But we can secure legal protection for the day, so that the rights of those who wish to observe the Sabbath as sacred time shall not be infringed upon. Further than this, our purpose must be carried forward in the way of moral influence. I understand that the law of this Territory forbids unnecessary work, and that there is a city ordinance prohibiting saloon and merchantile business, and that the civil authorities can enact and enforce such laws as they will for the protection of the day.

The brethren present are familiar, doubtless, with the plan of the Sabbath Association of Illinois.

The object as stated is, to create such an overwhelming tide of public opinion against Sabbath desecration, as will induce the Government and great corporations to discontinue all secular work on the Sabbath.

We can each lend a hand, worthily, I believe, in helping on this general movement.

The definite steps they propose to take are—

1st. To petition Congress to enact laws dispensing with the running of mails, and with all military and naval parades, and to close the post-offices on Sunday.

2nd. To request railroad officials to discontinue running passenger, excursion and freight trains on that day.

3rd. To request those who have control of our tele-

graphs not to receive or transmit over their lines messages of a secular or business character on the Sabbath.

4th. To request those who have control of the public press not to publish newspapers on Sunday.

Again, we should withdraw our patronage on Sunday from such institutions and corporations as disregard holy time, lest we be partakers with them in their iniquity. And as loyal Americans, we should contend for those principles which will preserve us from the anarchy and misrule of evil designing men.

Our forefathers first consecrated American soil to Sabbath observance, and left this to us as a precious legacy. Shall we betray their sacred trust into the hands of those who have no regard for the sanctity of God's day?

The importance of this subject grows upon me as I study it. Our national prosperity and character are at stake, as well as the interest of God's kingdom. Only by the removal of this evil can our civilization rest upon a sure foundation, and our prosperity be of a healthy and permanent growth.

Loyalty to God and loyalty to government, demand action ---prompt, firm, fearless. What shall this action be?

Let it be wise, united, presistent, and our efforts shall be rewarded, for God says "blessed is every one that keepeth the Sabbath." And in keeping His commandments there is great reward.

SABBATH DESECRATION.

REV. SAMUEL UNSWORTH, OGDEN, UTAH.

The paper by Mr. Seward was followed by a carefully prepared extempore address by Rev. Samuel Unsworth, of Ogden, only a brief outline of which could be secured. It is as follows:

This desecration of the Sabbath is the result of either carelessness or a protest against the Divine Will speaking in

the fourth commandment, When the former, it is not so discouraging as at first it might seem, as it is often only the natural result of the unremitting fight necessary in new countries to wrest from unsubjugated nature a bare subsistence. With time and opportunity for thought and ease, afforded by civilization and progress, this part of the evil would find its own remedy.

When the desecration of the Sabbath is a protest against the Divine will, this protest is raised because that will is regarded as an arbitrary will. This is often the result of the failure of Christians to "justify the ways of God to men," and to show how love and wisdom are the two silver cords by which God binds humanity to Himself, and by which His will is adjusted to those things necessary to man's best good, physical as well as spiritual, temporal as well as eternal.

The remedy for this evil is not to proclaim God's authority first, but rather to show those gracious attributes of His being, which prove Him Father—to point men to God's glory as it shone in the face of Jesus Christ, that His power may be an attraction instead of a compulsion.

PERVERSION OF THE BIBLE AND TRUE RELIGION BY THE MORMON SYSTEM.

REV. J. D. GILLILAN, BEAVER.

To God, the Father, God the Son, and God the Holy Spirit, be glory and power and dominion forever. AMEN.

The Mormon system takes from God His glory and bestows it upon man; as Paul well describes in the first chapter of Romans: "Professing themselves wise, they became fools." * * * * "And changed the incorruptible God into an image made like to corruptible man." * *

"Who changed the truth of God into a lie, and worshipped and served the creature rather than the Creator." For their book known among them as the Key to Theology, p. 42, states: "God is but a graduated man, and the son is also the same; so that the whole system thus founded is strongly Arian in its tendency."

The Doctrine and Covenants, p. 467, says:—"The saints are to become God's," which is only the product of such perverted reason as given in their masterpiece—the Key to Theology. "Adam is our God." Doc. and Cov., p. 415. "Adam, we know, sinned. Hence to follow our God and to become like him, sin is necessary; that which is necessary is right; therefore sin is right."

Polytheism never has blessed the world of mankind, nor can it do so. Egypt was great, the garden of the world, when she was monotheistic; rivalry of God's burst her bands of union; her strength poured out. History repeats to us the story of nations prospering that worship one God.

The Mormon system is heathenish, because it recognizes a number of God's, and classes Enoch, Elijah, Abraham, Peter, Paul and Jesus Christ together. Key to Theol., p. 44. Each of them is a reformer, as even were Confucius, Plato and Mohammed; but Jesus Christ was a little better than they all, because He died a martyr's death, and was therefore more like the modern, greatest of all men—Joseph Smith, the martyr of the nineteenth century.

God's omnipotence is taken away, as per same book, p. 44, in speaking of the same persons, says: "Each of these Gods is in possession of a body of flesh and bones, and is subject." "It is an absolute impossibility for the Father or Jesus Christ to be everywhere present at the same time." "Spirit is matter," p. 50, and "the Holy Spirit is substance." P, 46.

In contradistinction to these quotations, our Holy Bible tells us, (Jno. 4:24,) that "God is a spirit," and (Luke, 24:39) "a spirit hath not flesh and bones."

But notwithstanding that, the Doctrine and Covenants, p. 452, tells us: "The Father has a body of flesh and bones as tangible as a man's."

God's omnipotence is further denied in the claim that He *must* have a wife—hence the necessity of female gods, e. g. Key of Theology, p. 152, and L. D. S. Hymns, p. 142, written by Eliza R. Snow, as follows:

> "I had learned to call Thee Father,
> Through Thy spirit from on high;
> But until the Key of Knowledge (Key to Theology)
> Was restored, I knew not why;
> In the heavens are parents single?
> No, the thought makes reason stare!
> Truth is reason; truth eternal
> Tells me I've a mother there."

That is, an eternal Mother is as essential to creation as an eternal Father. Again is the Almighty's power subordinated in the denial of His power to save without the intervention of man, viz.: "Unless men have hands laid upon them by one having authority, for the reception of the Holy Ghost, they never can receive Him, nor can they even *ever* have their sins remitted unless they are baptized by some one holding the keys of authority."

Thus is God the Father unable to save at the latest moment of life the repentant sinner who, until that moment, has heard that for him and to him has salvation been offered. His power is also abridged in reference to miracles; for all the superhuman is taken away.

In regard to the Creation, the Bible is apparently set at naught entirely. This is the verbatim description of that important event, given to the Mormon people by men who claim to converse with the Creator, face to face as friend with friend: "Earth, with its mineral, vegetable and animal wealth, its paradise prepared, down came from yonder world on high, a Son of God (begotten) with his beloved spouse." Key to Theol., p. 55.

They fell and all became sinners. "At length a Moses came, who knew his God and would fain have led mankind to a knowledge of the eternal Father, and see him face to face, but they could not receive his heavenly laws nor abide his presence. *Thus the holy man was forced* (mark the word) *again to veil the past in mystery*, and in the beginning of his history of the Bible, assigns to man an earthly origin as "man

moulded from the earth as a brick." "Woman manufactured from a rib, etc."

Here follows language not fit for reading before this convention, and as printed in the last chapter of the Key to Theology, not fit for transmission through the mails.

This same book, which it admits is the key to their whole system of theology, denies, on page 42, the Trinity, saying there is no Trinity, no mystery. "Man is eternal as the Son of God, and has existed and lived with Him eternally in heaven, therefore co-existent with God." Doc. and Cov., 330.

Contrary to our Divine Lord's declaration that John the Baptist is the Elias, the writer of the Key of Theology says that Joseph Smith, Jr., is the Elias.

Perhaps these are cases enough cited. The system of religion must be the outgrowth of such morbid, debasing, deluding teaching. Inasmuch as the Bible is the *only* Guide Book given to the world "in this wilderness way" by which we must find the Pearl of Great Price, and an abundant entrance into the golden eternal palace of the King of Kings and Lord of Lords, and since it therefore is the only manual of true religion, the whole Mormon system, from A to Izzard, is a perversion; and all it has concerning its forms of speech and attempted ritual is but the vague attempt of an ignoramns at aping the Holy Word.

The system itself is a mixture of ignorance, bigotry and middle age superstition; thus making it a gross form of materialistic rationalism which is little less than avowed infidelity.

May the Infinite, loving Father inspire the members of this assembly, as standard bearers and heralds of the Cross, to more effective work, whereof we shall be able to reach more and more of the simple, deluded people who are starving at our doors for Christ.

MORMON PERVERSION OF THE BIBLE AND OF TRUE RELIGION AS AN OBSTACLE TO CHRISTIAN PROGRESS IN UTAH.

REV. THOMAS F. DAY, AMERICAN FORK, UTAH.

It is not my purpose to set forth in detail the numerous perversions of the truth which underlay the Mormon system. That has in part been done in the excellent paper to which we have listened. I am to consider these perversions as practical hindrances to Christian success. Mormonism as an *obstacle* to Christianity, is my theme.

1. We may as well admit the fact that the Mormon system is an obstacle. The Christian system, as you and I receive it, finds in Mormonism a stalwart and determined foe. The antagonism appears at many points. For the sake of clearness, let us proceed along the familiar lines traversed by Christian theology, touching on points where the opposition is most pronounced. Time would fail me were I to try to enumerate them all. I shall confine myself to these five topics, viz.: Revelation, God, Man, Salvation, the Church.

(1.) And first, take Revelation. It is one of the glories of Christianity, that it successfully challenges belief on the ground of an authenticated revelation of God's will. It carries a book by which it will stand or fall. It asks no favor. It demands credence on the score of worth. It deprecates credulity, It invites research. It claims the homage of the intellect without resort to mummery or special pleading. The conflicts that have raged about the Bible are part of the record of its permanence. Christianity would be a weakling, indeed, if it divorced from that splendid line of evidences which is its

historic dower. The sources of its credibility are the indisputable facts of history. Its course has been a perennial triumph. Its achievements are the marvels of the centuries. Its power to silence cavil, and rebuke the shallow sneer, is overwhelming. Its hold upon the world's intelligence is due, not to mere reverence for its antiquity, but to the cumulative evidence of its divine origin.

Let us pass now within the confines of this new system. Explain it as we may we feel that we are in an entirely different atmosphere. Things have a dubious and capricious look. Mormonism plays fast and loose with revelation. It claims to believe the Bible, but it discredits the sources on which the authenticity of the Bible rests. It takes what it likes, and what it does not like it attributes to mistranslation. It claims infallibility for books of its own, and these books, whatever else may be said of them, are certainly a "revelation" of the essential difference between Christianity and Mormonism. Mormon revelation is a thing of its own kind. Taken as a whole it is a mere jumble. It is wanting in perspective. It lacks the Biblical caution and reserve; the stately advance toward an ultimate goal; the sharp delineation of heart-searching truths; the supremacy of the eternal over the temporal, of the lofty over the trivial and mean. All that is good in it is borrowed, and all that is original is inane.

Is it not plain that this low ideal of revelation constitutes a real obstacle to the progress of Christianity?

(2.) Take again its idea of God. Brigham Young summarily voiced it, when, addressing a congregation of children, he said, "Children, the Christian world believes that God is a spirit, without body, parts or passions. But that is a mistake. *God is a great big man like me!*" There you have it. Bishop O. F. Whitney, in a recent tabernacle sermon, said, "God is a perfect man." Mormonism prepares the way for the deification of man by humanizing God. The pride of the natural man is at the bottom of it. Bring no railing accusation against the Mormon devotee. Naturally you would like to be a God yourself, if the way were clear; and sometimes pride has driven you to wish that the one Supreme were

blotted out, that you might be independent. The Christian doctrine concerning God, all argument aside, has this meritorious feature: It rebukes man's vaulting ambition, saying: "Be still and know that I am God alone." In a word, it humbles man by exalting God. It tends to keep us in our true place, as dependent creatures of one "God over all, blessed forever." This is what we need; at the same time it is what the rebellious heart most dislikes. Hence the Christian doctrine meets with instant protest on the part of those whose minds are steeped in the delusive doctrines of Latter Day theology.

(3.) Look at its doctrine respecting man. The anthropology of Mormonism is the converse of its theology. God and man are interchangeable terms. God was like us once; we shall be like Him by and by. Literally so. If faithful here, we shall achieve Godhead in the world to come. All divine prerogatives are attainable by man. We are deities in embryo. What an abyss of pernicious error is this! The opposition to Christianity along this line is outspoken and bitter. Take, for example, the Bible doctrine of man's native depravity. You and I, sir, were taught that doctrine by those who instructed us in the great truths of religion. Personal experience has convinced us of its truth. We hear a great deal in these days about "bearing one's testimony." For one, I believe in it. I have no objection to hearing a man say that he "knows" a thing; it is *the thing that he says he knows* that may sometimes be open to question. I am moved to "bear my testimony." "I know" that I am a sinner, through and through; that no shred of native merit cleaves to me; that every imagination of the thoughts of my natural heart is evil, only evil, and that continually. Furthermore, I believe this is true of every individual of our race. Now how does Mormonism receive such testimony? It was remarked by one who heard Dr. Archibald Alexander preach a searching sermon, that flashed unearthly light upon the sinner's heart, that "Dr. A. must have been a very wicked person in his youth, for how else could he describe so well the thoughts of wicked men." Perhaps the average man would say, "Well, from

your own testimony, you must be a great sinner, but you ought not to judge the rest of us by yourself." This unwillingness to plead guilty to God's tremendous charge is characteristic of human nature everywhere. It is not strange that Mormonism should side with fallen man, and oppose Christianity at this vital point. Agreement is impossible. The two systems are antipodal.

(4.) In direct line with this is the Mormon idea of salvation. Do not make the mistake of supposing that the Mormon ignores atonement. He preaches it; he believes in it. But according to his view it avails for original sin only. Christ atoned for Adam's sin, but not for our personal transgressions. In other words, the atonement set the race on its feet once more, gave each of us a new start, making it possible for us to work out our own salvation by actual obedience to the divine commands. It is salvation by works, pure and simple. It is flattering unction to lay to one's soul, but Christianity will have none of it. "For by the works of the law shall no flesh be justified." (Gal., 2:16.) "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." (Eph., 2:8, 9.) We must iterate this teaching. Many a twist and turn will the soul make to evade the truth, but we must hold fast to it as our clue if we would lead the blind out of the labyrinth.

(5.) Lastly, consider its doctrine respecting the church. How fascinating is the idea of an infallible church into which one may run and be safe! We are not able to compete with the Mormon church in this matter. Did any of the reformers claim to be inspired? Did Luther receive heavenly "keys?" Was Calvin ordained to the priesthood by apostolic hands? No; but Joseph Smith laid claim to all these things, and therefore the church which he founded is the only legitimate church of God on earth. These are large assumptions. They captivate many minds and offer serious hindrance to our work. Regarded in any light, it is a dangerous error. How easy to say: "I am in the true church, and therefore I am safe." The last sermon I preached in my old field was on this subject.

No matter whether the Mormon church or the Presbyterian church be the true one, the proposition is that multitudes may sincerely seek shelter in either and yet be finally lost. And so long as I have a voice to speak for God, I must oppose the churchism that is rife amongst us. Adding souls to the church is one thing; adding souls unto the Lord is quite another. Churchism leads men to think that God will deal with them by proxy and in the mass. That will not do. Priestly mediation is obsolete. We must come forth from churchly hiding and meet God in our own person, and settle the controversy. Force that issue upon men! It is our business as christian teachers. The brunt of battle is on us; and in this sign we must conquer or ignominiously fall.

(2.) My second point is that this obstacle is one that is by no means small. I need not tarry long here, for this is implied in what has already been said. It is not wisdom to ignore the strength of an opponent. I do not care to conceal my own belief that Mormonism, in itself considered, is one of the greatest obstacles that modern Christianity is called to face. I appeal to you who have been longest on the field. Are you not more and more convinced the longer you live here, that this system of error is one of vast proportion, subtle, intricate, a very mystery of iniquity? I say nothing against our neighbors who sincerely embrace this system as their hope in life and death. I speak only of the system itself. You imagined that you knew all about it the first six months of your sojourn here; you have never known so much since. You went into the fray with the air of one who says: "Go to; let me show you how to smite this thing." You tried it. You soon began to think it hard work. You longed for easier worlds to conquer. You were afraid you would die before any shining victories were won. After a few more spurts, you settled down to steady work, a wiser if not a sadder man.

We must face the facts, my friends, without flinching and without despair. Let us acknowledge that Christian truth has a hard struggle before it in this region; that it is no childs' play to convert a sinner from the error of his way, when once he has run for shelter to a false religion. Let us remember,

too, that this state of things is not exceptionable. Christianity has similar experiences the world over. Compact systems of error resist its progress. Spiritual darkness, that may be felt, claims "squatter's right" to large fortunes of the broad domain. It is enough that Christianity murmurs not against these hard conditions. Its militant cry is "Onward." It thrives best in face of foes, and shrinks not from the tug of war.

(3.) And this suggests my last remark. These very obstacles that lie in the path of spiritual Christianity will redound to its glory. A dam thrown across a mountain stream may stop its flow for a time; but ever from above the reinforcing springs and melting snows pour down their waters, until the flood overleaps the barrier and sweeps onward to the valley. So shall it be here. Mormonism itself, battle-fronted and menacing, will serve a useful purpose in affording an opportunity to spiritual religion to attest its superiority and conquering energy. Error is Christianity's foil. Heresy provokes the truth to use greater plainness of speech and thereby sharpen the contrast between them. We have a wonderful illustration of this in the first Christian century. Sometimes we wonder why the fourth gospel was so long delayed. In due time, after the ascension, the synoptists leaped into the arena, each with his mighty argument. But John was silent. Heresies swarmed on every hand. Here, the Ebonites, denying the Lord's divinity; there, the Docetans, denying His proper humanity. But still the beloved disciple, who knew his Master best, said nothing. He heard as one heard not. He went aside and mused; and while he was musing the fire burned. At last he poured forth that glowing and resplendent gospel which shone upon the world like the Sun of Righteousness itself. Late in coming, its majestic affirmations were the final tests of truth. John's answer to Ebionitism was this: "In the beginning was the word, and the word was with God, and *the word was God;*" and to Docetism: "*the word was made flesh*, and dwelt among us." The budding heresies were struck with blight before they had time to bloom; while the glorious truth which their rise evoked has filled two millenniums with its light, and remains in undiminished lustre with us still.

New times bring new phases of error. But though fresh heresies arise and "compass us about like bees," even then will we be confident. They shall perish before that mighty word which came among men conquering and to conquer.

THE CURSE OF THE SALOON.

MRS. LYDIA TICHENOR BAILEY.

I am not to preach a sermon, but I find in the good Book we all revere, a text very appropriate to this theme; "There is an accursed thing in the midst of thee; thou canst not stand before thine enemies until ye take away the accursed thing from among you."

The saloon is a thing of evil with no redeeming feature. I shall speak of it first as a curse to the *home*. The welfare of the great republic depends, as everyone will admit, on the character of the homes of this land. Anything that corrupts and demoralizes home-life, corrupts and demoralizes national life. The American saloon stands pre-eminent as the destroyer of American homes. The liquor interest is one of the great industries of the land. The saloons, they tell us, if placed in a solid line, with a average of twenty feet front, would reach one thousand miles, or nearly as far as from here to the city of Omaha. This great industry has a working capital of $900,000,000. Had we that number of factories, with such a vast sum of money invested, we would know something of the workers. Raw material would be taken and converted into that which would benefit the whole country. Employment would be given to thousands and hundreds of thousands of honest laborers. Their enterprise, legitimate wealth [illegible] No, no such. What is the character of the work done in the saloons? We don't need to [illegible] to answer that question. They [illegible] and how it all [illegible] strength of manhood, and by such process [illegible]

infernal, they convert that material into something so different from the original it could never be recognized. It is hard to realize that every poor drunkard of to-day was once an innocent child.

What is this curse? To what is it due? We read with horror of burning cities. The whole world sympathized when Chicago burned, but we fail to realize that fires are raging in the brains of men—alcholic fires, which account for the desperate deeds done by those who are intoxicated. A drunkard died, the brain was examined; the fumes of whiskey being apparent, a spoonful of the liquid about the brain was touched with a burning match and the flames shot up as from pure alcohol. A few days ago a boy fifteen years of age went through the streets of a neighboring city, whooping, yelling, with a drawn knife in his hand threatening to kill everyone within reach. The children fled from him as from a wild beast; one unfortunate boy, not able to run as fast as the others, carried the marks of that knife to his home. What was the matter? That boy's brain was on fire. He was actually insane. Our fair minded citizens would doubtless pronounce him a fit candidate for the reform school, or possibly the penitentiary, but if the boy is guilty, what shall we say of the man who sold him the liquor? What of the saloon whose business it is to make such wrecks as this? Father, mother, if that boy belonged to one of you, you would quickly decide as to where the guilt, the criminality lies in this matter. Oh, the imbecility of our citizens, when they sanction this demon-creating industry, and then tax themselves heavily to build jails, reformatories and prison-houses, wherein to confine the poor victims. It is the legitimate business of the saloon to rob the poor working man of his hard earnings. Were the curse of the saloon removed, the labor problem would be less difficult. I feel a deep sympathy for the upright man, who seeks in vain for labor at fair wages, that he may honestly support his family. I pity still more the man who, having earned money, is induced to use it to enrich the saloon-keeper, thereby destroying himself and impoverishing his loved ones. I am told that none but good moral men can take out licenses for the

sale of liquor. I am somewhat staggered by this statement, for if robbing the poor is not the business of the saloon-keeper, I do not understand it. Imagine a case like this: A man applies for a license. The license is high, *very high*, fifteen hundred dollars. Questions are asked testing the applicant as to his honest, upright purpose. "Mr. Saloon-keeper, we cannot permit you to sell to any poor people. We have thousands of men in our community who can barely earn enough to support their families. We do not consider two thousand dollars a year any too much to support an average family. It is to the interest of the town that these families are all well fed, clothed and educated, therefore to obtain license you must be placed under bonds to sell to those only who are *abundantly able* to support industries like yours." This would not only be a safe but a reasonable position for a town or city to maintain. If we can protect minors, why not protect our laboring-classes? But the saloon-keeper who would take out a license on those terms, would be a fit subject for a lunatic asylum. No, they cannot exist except by robbing the poor.

"Fifteen dollars earned and twelve of it spent in the saloon," was a statement made by a poor drunkard's wife to one of our New West teachers as she came one Saturday night to ask for something with which to procure bread for the children. That man is a type of the average patron of the saloon. We have now a standing army of 600,000 of these saloons; victims and new recruits are constantly demanded, for drunkards are doomed to short lives. The insurance companies will tell you that they all keep step to a funeral march, and from sixty to eighty thousand go each year to drunkard's graves. The thinned ranks are recruited from the moderate drinking classes, and theirs in turn from the youth of our land. Again, we find in our State penitentiaries some sixty thousand convicts, nearly three-fourths of whom are there for crimes committed while under the influence of liquor; another significant item put down to the credit of the saloon. Picture the sorrow in the homes of those convicts, the sad hearts of parents, wives and children, the brand of Cain fastened on the brow of innocent childhood, the poverty, wretch-

edness and everlasting disgrace attached to all drunkeness, and you have there but a faint picture of what is meant by the saloon as being the worst enemy of the home. May God hasten the time when Christians and patriots everywhere will arouse themselves from the sleep into which they have fallen, from the lethargy of indifference, and shake off this *vampire* that has fastened itself upon us and is sucking the heart's blood of the nation.

THE SALOON A CURSE IN POLITICS.

We next pass to consider the saloon as an element in our natural politics, and do not, for a moment, hesitate to take our stand with those who pronounce "the national unity of the liquor traffic as the worst peril that threatens our nation." We hear a great deal about a "third party" being an unnecessary evil. We learn from history that there has been for nearly forty years a third party in our national politics; a party not recognized by the masses, but distinctly recognized by party leaders as holding the balance of power. In 1851, says Gen. Fish, and I do not doubt the correctness of his statement, "there was a convention held in New York of distillers and bartenders. The call to that convention was worded, 'the object or purpose of this convention will be the organization of a *political* party to *resist* the enforcement, secure the repeal, and resist the enactment of all temperance laws.'"

Two years later another national convention was called at Cleveland, Ohio, and the resolution was there unanimously adopted, that liquor men would vote for no candidate who was not pledged to oppose with decisions the enactment of prohibitory laws.

In the year 1862, the United States Brewer's Association was organized, the reason given for organizing at that time of national sorrow was this: "The owners of breweries, separately, are unable to exercise a proper influence in the interest of the craft in the legislative and public administration." That national association has increased in political power from that day to this. Hear its utterances. In 1867, they said, "only by union will it be possible to raise ourselves to be a large and

widespread political power, and with confidence anticipate complete success in all our undertakings." Their president said, in 1870: "We must have an organization that not only controls a capital of hundreds of thousands of dollars, but which commands thousands of votes *politically*, through which legislation will discern our *power*." They have succeeded but too well. Go where you will in the broad lands, you cannot escape the power of the saloon. It may be our pride to have a school house on every hill-top, but the valleys are filled with these dens of infamy; these fountains of vice and impurity from which issue stuffed ballot boxes, gigantic frauds, shameless debaucheries, murder, anarchy. Every year this great liquor king stands with drawn swords over the national political parties, threatening the death blow immediately of the one that dare favor anything like temperance legislation, knowing the natural love of party, the weakness of humanity. It is not so much a matter of surprise as of profound regret, that leaders have not been found who have dared to defy this modern giant of the Philistines.

Looking downward and not upward, having little faith in humanity, and less, we fear, in God, these party leaders have regarded as a hopeless minority, those whose convictions would be in the right, and so have bowed meekly to what seemed the inevitable and given the pledges the liquor interest demands.

But leaving politics, we find the saloon a cause also in hindering the progress of Christianity. The New York *Tribune* pronounces it the worst clog in the progress of our country. It certainly is the greatest clog known to the advancement of Christ's Kingdom.

In the good old State of Massachusetts is a mammoth distillery, from which our nation receives, as its share of the profits, over three thousand dollars per day. Its products go largely to Africa, to make drunkards of the brethren whom our missionaries go to convert. Verily, whom a Christian nation would save they first destroy!

We work against tremendous odds everywhere because of the saloon. There is no more legitimate work for ministers

or laymen than that of removing this evil. Our enemies organize that they may have the strength that comes from unity. Shall the children of light be less wise than they? Much has already been done by organizations of women and children, but the strength of manhood is also needed to carry on this work. There is significance in the statement made by a leading paper a few days ago: "This temperance cause is getting advocates in high places. Three United States Senators are out and out for prohibition. It looks as if this cause was not always to be left to ministers and women." I am glad to see the ministers classed with the women in this fanatical(?) work. May a vast army of Christian men, men of strength and courage, be enlisted in this crusade against rum.

"Our cause needs men.
A time like this demands
Strong minds, great hearts,
True faith and ready hands.
Men whom the lust of office will not kill,
Men whom the spirit of office cannot buy;
Men who possess opinions and a will,
Men who have honor,
Men who will not lie;
Tall men, uncrowned, who live above the fog
In public duty and in private thinking."

THE CURSE OF THE SALOON AND ITS REMEDY.

MISS C. S. BURNETT, (TERRITORAL PRESIDENT OF WOMAN'S CHRISTIAN TEMPERANCE UNION).

Is it not a fearful comment upon our boasted civilization that in this latter half of the 19th century, in free America, we are compelled to discuss the best methods of getting rid of a *curse?* No time need be spent in proving that *rum* is the one agency that is undermining humanity. It kills the good effect of education, paralyzes the efforts of the church, stands in opposition to everything that is good and fosters everything that is evil. It is death to the family, to business, to society, to government, to school, to church. It tears down faster than all agencies for good can build up. It breeds and nurtures all that is loathsome and disgusting in profanity, vulgarity and sabbath breaking.

It is the one weapon which the devil uses that is irresistible. There is crime, and pauperism, and sorrow, just in proportion to the amount of rum consumed; for where rum is votes can be purchased. "To-day the saloon has control of party organizations; it holds a sword over trade and controls the press." It practically rules the country in the face of an overwhelming majority against it. Why? Because there has never been any concerted action taken against it; any party having the avowed object of crushing it out. We suffer from the evils of intemperance to-day not because there is not a good public sentiment against it, but because that majority is passive, while there is an ever active minority opposed to us; and a united, active minority is ever more potent than a passive majority.

This being so the remedy lies in agitation, which alone will give the education that will secure legislation.

The first sentence I ever heard Miss Willard utter was this: "It is one thing to look, it is quite another to see."

During the ages men have been *looking* at the drink curse, they are now beginning to *see* in what its real power consists. And this information is leading step by step to the only righteous solution of the vexed question, which is the total and eternal prohibition of the whole traffic.

Analyzing the drink curse, it dissolves into two parts—the drink habit and the drink traffic. The drink habit is a vice and must be overcome by moral agencies. The drink traffic is a crime and can only be dealt with by the strong arm of the law.

Looking upon drunkenness as a vice, for years the temperance forces labored "to rescue the perishing." They were trying to dry up or cut off the streams while the fountain was allowed to send out its impure waters.

Even now we are too apt to be content with hurling anathemas at the enemy and caring for the wounded, while making little effort to silence its fearful batteries.

Moral suasion has a place in temperance work, but it cannot accomplish the end desired, because all men are not susceptible to moral influences.

While avarice has a home in the heart, bad men cannot be influenced by moral consideration to abstain from a traffic or a habit which the law tolerates and protects.

Yesterday temperance was in morals, to-day it is in politics. Why? Because legal prohibition can never be secured except by *votes*, and votes mean *parties*, and parties mean *politics*. No matter what weak-hearted people say, this question is not solved till it centers in the ballot box. Great ideas must find incarnation before they shall be potent for the accomplishment of great ends.

The saloon, then, is in politics, and the temperance people did not put it there, either, but they did have to go there to find it that they might strike it down. Yet these same good people are divided as to the means to be used.

Parties say make the saloons respectable by high license, since we cannot get rid of them.

To this there are many objections. By licensing the traffic you lend it respectability and sanction. The liquor traffic without this is a vagabond, an outlaw. The moment you license it you give it full citizenship; you arm it for its deadly work. The money is *hush* money. It acts as a bribe. It appeals directly to the natural cupidity of man. The $6,000 per month is a powerful argument with many for the continuance of the saloons in this city.

We have had license a hundred years in England, and much longer, yet the traffic is more powerful for the accomplishment of the evil purposes than ever before. License is a failure either to lessen the amount drank or the evil results. But we object on higher grounds. The licensing of crime is itself a crime. With the poet we ask: "What right has man to license the thing God stamps as wrong?" The putting a thing that is wrong on the statute books, even on the ground of expediency, cannot make it right.

Prohibitionists to-day demand the repeal of all revenue laws on the same ground. A traffic that is thoroughly bad in character ought not to be recognized by this great government as among its industries.

Enlightened Christian conscience says the nation must dissolve its unholy alliance with brewers and distillers, by which it receives in the way of revenue, a portion of the price of its dishonor and shame.

This revenue last year amounted to $87,757,509. Just think of the great American government deriving a revenue from that which conscience pronounces wrong.

This makes the question a national one, and with other reasons makes a great national party a necessity.

One thing is certain, prohibition must come through a party, every official of which is publicly pledged to enforce the law, and this party must be backed by all the machinery of the government. There is but one thing left to do: drive the liquor men all into one party, and gather the opponents into another, and the sooner it is done the better. How can this be done? In one of two ways. Either the Republican party must satisfy the Prohibitionists by making their specialty a plank in its platform, and stand or fall on that issue, or be

hopelessly defeated and go down and out of existence as did its predecessor—the Whig, because it refused to accept in full the anti-slavery issue. Then the new party that is already born and making vigorous growth will come into power—a party made up of reformers, as was the Republican in the beginning.

The conscience of the nation is aroused and will accept of no half-way measures. It is useless to cry tariff and protection for home industries. What we want most now is protected homes.

Neither of the old parties is pledged to give this protection, though both have given prohibition *in spots*. It is contrary to precedent that a great party shall be converted. New issues demand new parties. A party is only one of the parts into which the people are divided on questions of public policy, and it matters little what the name may be so long as the principle is of God, and consequently for the good of the people. "My party first, my principles second," is the death-knell of progress. If the law of conscience should govern individuals, it should govern corporations formed of individuals. Right here is the corner-stone of the Prohibition party—it is the introduction of the moral element into politics; it is the law of conscience for the individual extended into a party.

Is it wrong for an individual to put the bottle to his neighbor's lips? It is wrong for him to belong to a party that gives countenance and makes legal the business of putting bottles to neighbors' lips. That is, the law of conscience outside of a party must be the law of conscience in a party.

The Prohibition party means conscience applied to politics. Can you say as much of any other? But before such a party can gain the ascendency the moral conscience of our people must be aroused. Our best and purest men must cease to scorn the field of politics as something common and unclean. They must see that voting is as sacred as praying, and press into the war with an energy that will not suffer men or party to stand in the way. I care not how often you protest against the traffic, how many resolutions you pass, there is but one place where a man registers his convictions on questions of public policy, and that is the ballot-box.

One has beautifully said: "Christ sits over against the ballot-box to-day as of old He sat over against the treasury, and judges men by what they cast therein."

The ballot is—

"A weapon firmer set,
And surer than the bayonet;
A weapon that comes down as still
As snowflakes fall upon the sod,
But executes the freeman's will
As lightning does the will of God."

What men need to-day is not more knowledge of what they ought to do, but more conscience to do what they know is right. To secure this there is a great educational work to be done. The church, the greatest moral lever, must lead the reform.

It is a sad fact that the church has never been united on questions of total abstinence, and is not to-day united on what we shall do with the saloon. Christian men, led by the church, press and the ministry, are casting their ballots with all parties, many times voting with the saloon keepers, and even for them. To be sure, as Mrs. Leavitt says, "the church preaches, sings, prays, talks all right, but this same church, when it gets into the caucus or at the ballot-box, is divided."

You can't lift the world higher than the church. Once before a great moral question got into politics, and the negro was not freed until there was a great deal of religious preaching. The Christian ministry are the natural leaders in all reforms, and the most hopeful sign to-day is that they are rapidly stepping to the front and being counted.

The church must banish wine from its communion tables. It cannot be at the same time the "cup of the Lord and the cup of Devils."

After the church of God, the W. C. T. U. is the most powerful agency at work. With its forty-two lines of work it is transforming society. With temperance instruction in the public schools of thirty-four States and Territories, instruction in the Sunday-schools, Loyal Legions, Gospel meetings, dissemination of literature, with all these, and much more, it is making King Alcohol tremble on his throne as he never

trembled before. The social customs of our country must be changed. It must become not only unfashionable, but unpopular to serve wine and to drink it.

Woman reigns supreme in the social circle; to her we must appeal.

The whisky bottle must be banished from the list of family medicines. The International Medical Society has declared that alcohol is a dangerous medicine. It took half a century for scientific and Christian men to find out this fact, hence it was the abuse and not the use they sought to reform. The work remains to educate the masses up to this standard. We get nothing in a Republic in advance of the people. Men who are drinkers will not enact laws against the traffic; men who believe in the virtues of alcohol will not repress its use. We must so educate men that we can clear the Legislature of those who believe in the saloon. We have no right to ask men who were elected by saloon votes with a silent understanding that their interests would be safe to vote for measures that would injure the traffic.

One of the most powerful educational agencies is the press. The saloon uses this even to silencing many papers by their liberal patronage. We must wrest this weapon from their grasp. We must, as Luther said, "sling ink at the Devil."

The overthrow of the saloon means, then, nothing less than the revolution of social customs and the reorganization of political parties on new lines. One word will express the pressing need of the hour, it is *organization*. Organize the children. Train them to be not only abstainers, but haters of the traffic. Organize the women, not only that they may be wise teachers of the young, but that they strike direct and effective blows "for God, and Home and Native Land." Let us form one united battle-ground, with home in the center, the church on the right, and the school on the left, for the defense of our children and the salvation of our country from its greatest foe.

Yet all these will fail if we do not keep in view that they are only the means to the accomplishment of an end, and that end is the complete organization of all our forces into one

grand army where "bullets shall be ballots and swords argument." The supreme duty of the hour is: "Come ye out and be separate from them." "Touch not the unclean thing." Everything that is grand is fought out in a reform, and then through a party centers in constitutional law; and back of the law, to give it vitality and force, must be a deep, all-controlling moral sentiment born of the heart.

There is one proposed remedy we must not pass by. Many of our leading reformers are of the opinion that the infallible remedy for the saloon curse is to place the ballot in the hands of woman. While we believe that to deprive us of this, our natural right, is, on their part, both bad policy and an unwarranted assumption of power, I have never lost faith in the manhood of our nation to the extent of believing this "new innovation" a necessity. One thing, however, is certain: if this new duty comes to woman, she will take it up in the fear of God. The instincts of motherhood and patriotism are alike too strong to allow her to be moved by party considerations.

Victor Hugo says: "The nineteenth century is woman's century." The signs now all indicate that its close will see her enjoying equal rights with man in the home, the church, and the state.

The remedy for the saloon curse is now well known; it remains for us to see that it is fully applied. That success is certain no one who is familiar with the situation can doubt.

The electric light of science is now added to experience and observation. The subject has gained the ear of pulpit, press and politician. Old men, young men, strong men are organizing for victory. Women, the brightest and best, are joining their ranks. The doctrine of total abstinence is fast gaining ground among thoughtful people. The liquor oligarchy is thoroughly alarmed, and that means a great deal. It tells us that at last we have found the point where it is vulnerable.

The States are demanding the privilege of voting upon the question of a constitutional prohibitory amendment. Kansas and Iowa are showing that "prohibition *does* prohibit," Georgia and Michigan demonstrating the feasibility of "local option."

Yes, friends, our cause—God's cause, is marching on. We are steadily pressing to the gate of victory, which will open by and by.

"The power of wrong is strong to-day,
But Christ shall reign to-morrow."

It may be that truth is on the scaffold and wrong on the throne.

"Yet that scaffold sways the future.
And in the dim unknown
Standeth God within the shadow,
Keeping watch above His own."

Whittier said:

"I only know that God is just,
And every wrong shall die."

We are in the midst of a terrible conflict. We are to conquer or be conquered. The battle has been already pushed into the enemy's camp; every force must be brought into action; our *all* is at stake; we shall perish if we do not affect it. Do not waver, do not doubt. "There is nothing which ought to be done that a free people cannot do." Let us raise this prayer to heaven: "Lord, what wilt Thou have me to do?" and then rush on to the conflict—

"As if each one were he
On whose sole arm hung victory."

Let us work as if all depended upon us, while we pray as if all depended upon God.

Not only the salvation of our loved ones, but the very existence of our country is at stake. For, whether she shall continue to shine in the future as she has in the past, the guiding star to all nations depends upon how we solve the question before us, which is nothing less than this: Shall America control the rum power, or continue to be controlled by it?

"So let it be in God's own might,
We gird us for the coming fight,
And strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons he has given:
The light, the truth, the love of Heaven."

THE MORMON THEORY OF LIFE, SOCIETY AND MORALS.

REV. CHAS. J. GODSMAN, MALAD CITY.

When I was sent west, I was assigned as a field of labor, Shoshone, Pocatello, Soda Springs, and other points, a large field and collossal undertaking for one small man, but not larger nor more collossal than the subject given me to discuss in twenty short minutes before this convention. The more I think of the subject, the more I try to condense it, the larger it grows, until at last I have been compelled to treat it somewhat after the manner of the minister I once heard of, who invariably arranged his topic under three heads, as follows:

First, He started his text.

Second, He left it.

Third, He never returned to it.

1st. Then let me state my subject: "The Mormon Theory of Life, Society and Morals." The Mormon theory certainly needs careful study on all points, and accurate statement for the following reasons:

First—That we may be able to understand it as the Mormon does. To do this we must look long and carefully at the Gentile world, at the different denominations, and at the various other questions that trouble the Mormon mind, until we see them as he does, until we can put ourselves in his place.

Second—We need to study the Mormon theory in order to make perfectly clear just to what extent the errors and failures of Mormonism result. From the abuses of the theory, from failure in carrying it out, or are its legitimate outcome its natural products when developed under favorable circumstances?

Third—This question needs studying with a view to stating and proving the results in such a way as shall convince our Mormon friends of our determination to do them full justice, of our thorough appreciation of all their difficulties, and of our thorough mastery of the question in all its bearings.

And lastly, that we may be able to present the results in such a way as shall appeal to the Mormon mind. For I think we sometimes lose sight of the fact that while English, as spoken by Americans and by Mormons, may sound the same, in reality it differs substantially in substance. For the Mormon philosophy of life, society, morals, science, is, in fact, so thoroughly permeated and changed by the essence of its own peculiarities, that it is only by the closest attention, and the most careful effort, that we can succeed in truly exchanging thought with each other.

The Mormon theory is certainly comprehensive enough. It aims at nothing less than revolutionizing the whole world. Its professed object: the setting up of the Kingdom of God upon earth; the ushering in of the victorious reign of Christ over all His enemies and over all the nations. The means by which this is to be accomplished is the priesthood holding the keys of authority for the preaching of the everlasting gospel and sealing its benefits to man.

This is certainly a glorious object. It is one in which all Christians are to-day united in praying and working for. With this object we certainly have no fault to find. The Kingdom of Christ on earth is what we all desire to see. But there our agreement ends. The Mormon conception of the church differs so thoroughly from ours, that what would be the Kingdom of Christ to the one, would not be to the other, and yet the Kingdom is a reality, and one that is coming.

The first question that meets us at this point is the Mormon statement that all existing Christian denominations are all wrong. Christian people may be well-meaning, but they are mistaken. According to the testimony of Joseph Smith, when being in trouble over the various contentions among the different denominations, he retired to the woods to seek light from God as to which he should join. He was told "to join none of them, for they were all wrong; that all their creeds were an

abomination in the sight of God, and that their professors were all corrupt."

No statement can be clearer than that, and for the present I shall not question its truth. I am willing, for the sake of gaining common standing ground, of admitting, *en masse*, the claims of Joseph and his apostles in regard to the condition of the Church. To these claims of Joseph I wish to add the following statement from Charles W. Penrose's compact little book, "Mormon Doctrine," p. 25: "The Church of "Christ is progressive. It advances in the knowledge of "truths. Old truths are not discarded, but new truths are "added, and clearer light is thrown upon what was previously "known. But while it casts off no truth, it eliminates from "itself, by natural process, everything obnoxious to its health "and vitality. For the church is a living thing, and casts off "that which does not assimilate or which is inimical to its "growth, harmony and progress."

From this it appears that the Mormon theory includes a church known by two just attributes—unity and life; and unity is the sign of truth—of the truth of God, and the life is of such a nature as to insure its permanent continuance as the one true church, organized by the Almighty Himself in these latter days.

Having admitted the above claims of Joseph, and laying them down as rules by which to test the truth or falsity of all claimants, let us test the results of Joseph's efforts after a period of over fifty years.

I think it can be shown that the claims put forth by the Mormon theory will prove, when applied to Mormon practice, the most damaging arguments, the hardest to refute, and the most easy to apply and press home to the minds of the Mormon people of any that have yet been tried. We are told that controversy and contention, disunion and disagreement, are the signs of an apostate church. That truth is one, and where truth is there will be agreement. It belongs to our Mormon friends, whose right to existence depends upon substantiating these propositions, to explain to us how it is that to-day there exists two strong bodies of Mormons—the Josephites, or the Reorganized church, and Brighamites, or Utah

strong; they are both equally strong in their claims in regard to their own purity and orthodoxy. Here we have two churches—each the true church of God on earth; each claiming the *gifts* of the spirit, and the sure test of personal knowledge. It is such a spectacle as the world has never before seen. It is a contention, beside which the contentions between the denominations represented in this convention pale into insignificance. Nor is that all. Poor David Whitmer testifying in one breath to the Book of Mormon, in the next to the disobedience of the Prophet in overstepping his instructions; to the obtaining revelations and changing them to suit the occasion; to the departure of both Brighamite and Josephite branches from the true faith; of his own instructions to mount his horse and leave Joseph. And all these testimonies by the same spirit that revealed to him the truth of the Book of Mormon. These are not dissensions of our making, and it does not devolve upon us to clear them up. But we are justified in asking, in the words of Joseph, who of all these parties are right? or are they all wrong together? If any of them be right, which is it? and how shall I know it? But the matter is still worse. We are told if we will obey the principles of the gospel, we shall have a knowledge for ourselves. And right there is the terrible tangle, the tightest. For as other denominations differ only in secondary questions, it remained for our Mormon friends to carry back contention, and construction and disagreement into the very holy of holies.

There is not a more pitiful story in all history than the story of the Morrisites—Joseph Morris daily receiving revelations that Jesus had chosen him to be the special leader of His people; daily promising him the wand of power, and to give him success and victory over his enemies, yea, even until the day of his death. And if there is a man of all the followers of Joseph, who possesses the spirit of Christ, it is good old Father Bowman, of Soda Springs, whose wife was killed when the Morrisites were massacred for daring to choose and follow a prophet of their own.

Yes, departed shades of Joseph, you are needed here today to tell us who of all these parties are right. If any of

them are right which is it, and how shall I know it?

But we are told that the church is a living church—progressive, and by natural process throwing off whatever is obnoxious to her health and welfare. Granting the truth of that proposition, what sort of a church was that founded among the Nephites? It certainly had as favorable opportunity as any church ever will have. It died in a little more than three centuries, and by the end of four the Nephites had become extinct. And judging by the progress of the present church, in dissention and disagreement, less than the same length of time will witness an equally destructive state of demoralization.

But granting the truth of Chas. W. Penrose's proposition, "that the church is a living thing, progressive, and possessed of the power of eliminating from herself all harmful elements," and since the Nephite church became extinct, and the present denominations of Mormonism are of confessedly modern origin, the true church ought to be found somewhere. Such a church could not and would not die out. There might be, as there has been, apostacy and falling away from it, but still a remnant should remain, or our friend's proposition is shown to be false, for destruction can only come through the channels above named. Either the church fails to progress, or fails to eliminate from her being detrimental substances, and so ceases to live. But in the nature of the case, such a church will be found among those people who still survive the storms of eighteen centuries; among those who have kept the Bible; who have striven, as best they might, against the persecutions of pagan Rome, the inroads of the barbarian hordes, the temptations of wealth and political power, to preserve the Word of God in its purity and simplicity; and who to-day have given it to the nations of the earth in upwards of three hundred different languages, and for the fourth time in the century are canvassing the United States, for the purpose of selling at actual cost of production, to those able to buy, and giving to those who are unable, the Word of God.

What a contrast! A church founded on the continent in "purity and simplicity," having "the fullness of the ever ast-

ing gospel," in four centuries becoming extinct; the last man burying this gospel in the earth and lying down to die. While this Bible of the Gentiles, at the end of time, had conquered the Roman empire and was about entering its terrible conflict with the Barbarians, that lasted for centuries more, and to-day that same Bible, accepted by the Mormons themselves as authority, is printed by the hundreds of thousands yearly, and the quality being equal, can be bought for one-third the price of the Book of Mormon, while it is a much larger book.

The church, and the tests of its purity offered us, are tried by the demands of its own theory, and are found wanting.

I have spoken thus long on Mormon theory, in its relation to the church, its life, purity and unity, because the church stands for life, society, and morals. It includes all these. If it stands, these stand as controlled by it; if the church falls then the rest go with it. The theory of one is the theory of all.

We may, however, notice some points in relation to the Mormon theory of morals, as illustrating the purpose of religion. Now, all will admit, both Gentile and Mormon, that adultery is sinful, and that religion should save a man from sin. That is its one true object. If it fails in making a man purer, holier, and stronger to overcome sin, then it is a useless superfluity. For just as our greatest blessings become our greatest curses, when abused, so religion, once rotten, is of all things the most rotten. I think we shall also agree that such men as the Apostles should be shining lights and bright examples of the religion they profess, more especially those who stand before the world as the leaders of this Latter-day movement, proclaiming the fullness of the everlasting gospel. Here, if anywhere, we ought to find religion controlling the whole man—spirit, soul and body, making him a new man in Christ Jesus. Such being the case, what are *we* to think of this, taken from a dialogue by Ben. E. Rich. When asked how many wives Brigham Young had, he answered, "enough to keep him from other men's wives!"

I had always been taught to consider the power of my religion, over my morals for purity and self-control, a fair test of its power and value. And of what use to a man is his reli-

gion if it does not enable him to keep himself from other men's wives, but leaves him so helpless that his only safety lies in the multiplication of his own.

It is such statements as these, when uttered by the advocates of Mormonism, and admitted for the sake of common ground between us, that irresistibly drive the writer to the conclusion that the Mormon theory is a failure as to its church, and as to the results of its religion in its efforts to make men holy, for such an admission upsets in one short instant the labored arguments of hours.

Let me close this paper by a prophecy, written some time in the seventeenth century. It will bear comparison with the theory, theology, and practice of Mormons. Emanuel Swedenborg, in "Heaven and Hell," p. 14, sec. 6, says: "There were certain spirits who, while they lived upon earth, professed to believe in the Father, and had no other idea concerning the Lord than as of another man, and consequently did not believe Him the God of Heaven. They were therefore permitted to wander about, and to inquire wherever they pleased whether there be any other heaven than the Lord's. They inquired for several days, but found none; they were of that class who supposed the happiness of heaven to consist in glory and dominion; and because they could not obtain what they desired, and were told that heaven does not consist in such things, they were indignant, and wished to have a heaven in which they could domineer over others and excel them in glory in like manner as in the world."

THE FALLACY OF THE MORMON RELIGION.

BY JUDGE J. W. MILLS.

The Mormon "Church" asserts that the whole Christian world has apostatized from the Gospel of Christ, and emphasizes it from the fact that Christianity is divided into sects and parties; and that it is necessary in order "to come to the unity of the faith, that we be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness," that "apostles, prophets, evangelists, pastors and teachers" were designed to be in the church to effect and preserve that unity. And they affirm that God has restored apostles, etc., to them to have a church of unity and oneness in faith and action. The Mormon "Church" prides itself on having that preserving power because it has in its apostles, etc., and consequently they are not divided and are the one "Church" of Christ. It is a singular and remarkable fact, that with all that "Church's" pretense, it has, since its organization, produced more divisions into sects and parties than any other body in the history of the world. Into so many sects is it divided that it has made more than one sect during every three years of its existence. After Joseph Smith's death, Sidney Rigdon, who had been "ordained" by Smith's prophet, seer and revelator, and who was one of the first Presidency, carried numbers away, forming a sect; Lyman Wright, one of the "apostates" left and took numbers away to Beaver Island, making another sect. Gladden Bishop struck out for himself as a prophet; James Strand had the Mormon afflatus, and William Smith, each at the head of a sect. Father Cutler organized a church and David Whitmer, who was ordained by Joseph Smith the President of the church, continued and organized another church. Joseph Morris claimed the prophetship from God, and gathered around him men of intelligence

talent and sound morals, organizing also the true church of J. C. of L. D. S. You know of the cruel killing of some of them and the dispersion of the rest. Another branch of the Mormon church exists in California, under the inspiration of one George Dove. Another man called Williams operates separately now in Washington Territory with a band of Mormon converts. "Elder" or "High Priest," J. G. Adams, once a great gun in the "Kingdom" of Mormon, floated off with a colony and "gathered" to Palestine. Lesser lights of the Mormon Church, but equally claiming to receive revelation from God and to converse with Christ, tried their hands at Mormon sect making. For instance, John Forgren, who called himself David and a prophet, and another man, a Jew, for many years honestly a Mormon, set up a shop in the prophet and church line. Young Joseph Smith, because he was the son of his father, is now head of another church, strongly antagonistic to the Utah church. Young Joseph Smith and his adherents brand the Brighamite church as a sect which has apostatized. We would not omit the Godbe "movement" which showed itself daring and heroic, bearding the "Lion of the Lord" (Brigham) in his very den.

Thus we see that in thirty-nine years fourteen Mormon sects have sprung up. We learn that unity did not unite. A most remarkable fact is, that of the first "Twelve Apostles" "ordained" by Joseph Smith and others, six apostatized; and of that class—or quorum—of twelve men, eleven have apostatized. They neither had power to keep others or themselves in the unity of the faith. Several of the First Presidency of the "Seventies" have also apostatized, as well as hundreds of "high priests," bishops, seventies and elders. The claim, therefore, of holding the Church of Christ in the unity of the faith is abortive, and the results show them to be all apostates by parity of reasoning.

THE CHRISTIAN HOME; ITS PERILS AND OPPORTUNITIES IN UTAH.

BY REV. W. S. HAWKES, SUPT. OF CONGREGATIONAL HOME MISSIONS.

Having been called to take the place of another, the speaker had no time to prepare a paper, but consented to open the discussion of the theme, and spoke substantially as follows:

The ideal Christian home is a perfect type of Heaven, and many of them come near the fulfillment of that ideal. At the beginning, God's pattern gave one man and one woman, which was renewed in Noah and indorsed by the Lord Jesus. We have seen such homes, where both parents feared God, and ordered their household in accord with His law and gospel; where human affection seemed perfected by the fruits of the Spirit; where children were welcomed, nurtured, and brought up for God; where husband and wife, father and mother, were united in thought, plan and work as though they were one; where cheerfulness, helpfulness and hope made an atmosphere of peaceful happiness, resulting in industry, prudence, frugality, and, generally, plenty also. Such homes are more numerous than some suppose. We hear more of the unhappy ones, the sorrows of which are often spread before the public.

The Christian home comes nearest the ideal of earthly happiness, and this is because it is in accord with the Divine plan as revealed from the beginning, and is in accord with the whole spirit of the gospel of Jesus Christ. It is significant that several heathen nations, among them several of the quite highly civilized ones, have nothing which can compare with a Christian home, and no word in their languages which can ex-

press what we mean by it. In its place they make man a tryant and woman a slave, a tool, without mental development, incapable of being man's social companion, and who, as soon as her natural beauty fades, is useless, valueless, and hopeless for this life or the next. The children of those countries and peoples know nothing of what so many of us have seen of conjugal love strengthening as the years passed, and our parents in their old age setting us an example of a deeper and sweeter joy than that of the newly married. Such homes make a law-abiding people; they create a public sentiment which produces good government.

There is a considerable number of such homes in Utah. But there are many so-called homes which are wholly unlike the ideal. A home in which the father is only occasionally seen, because he must share his time, affection, governing and means with other similar ones, is not of Divine institution, nor is it ideal, and is productive of jealousy and sorrow, and is a peril to any individual who tries the experiment, and to any community where practiced or any government which allows it. Already in this Territory we have a generation, a considerable number of whom have seen nothing better, who have grown up in the joyless atmosphere of polygamy and are accustomed to its depraving and debasing conditions. If the institution continues, its legitimate outcome will produce jealousies and strifes which will result in anarchy and bloodshed. The Aryan race has never taken kindly to polygamy and will not now at this late day. "The relic of barbarism" is a peril to the peace of the homes of this fair land ; if we would save them from sorrows untold we must improve our opportunity to show them, not only God's pure word, but the fruits of the gospel in Christian homes. We must see to it that our homes are instituted on the Divine plan; that they grow according to the will of God; that the spirit of Jesus Christ dwells in the heart of husband and wife, in father and mother, which will create a Christian atmosphere of mutual love, forbearance, gentleness, thoughtfulness, self-denial, ministration, toil and hope. Children reared in such homes will not be predisposed to selfishness, lawlessness or cruelty. It is clearly the duty of our schools and churches to set forth the perils which threaten

us, and to teach the principles which, if followed, will make happy Christian homes. And we who believe in these things, and have homes, have an unsurpassed opportunity to show the value of the best blessing God has given the world after the Christian church, which is the CHRISTIAN HOME !

OUGHT THE STATE TO RECOGNIZE GOD?

BY REV. C. L. LIBBY.

In Utah there might be a great deal of discussion on the question: ought God to recognize the State, or in fact does He? But there is no question as to whether the State ought to recognize Him.

We may as well ask, ought the the earth to recognize the sun or a servant his master? If the earth were a living being it might refuse to recognize its great centre, but it could not get beyond His influence and power. So the state may refuse to recognize God, but it cannot go beyond His power or authority, for there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God. The Psalmist has given a definite and conclusive answer to this question in the statement, "The wicked shall be turned into hell and all the nations that forget God."

It is not a question as to whether it is better to be a nation composed of Atheists or Christians. No one would think of asking such a question. For a nation of Atheists is not only desirable but impossible, since Atheism refuses to obey, and even denies the only power that makes human gov-

ernments possible, because "the powers that be are ordained of *God*." Neither is the question, should a nation govern itself by laws which are the same as God's laws?

No one pretends to doubt but such laws are right, and the only ones that can give safety and protection, but the question is, ought the State to recognize God, as such, and obey his laws as coming from Him, with His authority? Recognizing God means more than to acknowledge the fact that there is a God; it involves the acknowledgement of His character and obedience to His laws, because they are His. All classes of religionists belive in a God of some kind.

Mormonism does this, but they do not recognize God, for they have changed the glory of the incorruptible God into an image made like to corruptible man, by putting into his mouth that which has changed the truth of God into a lie, and caused them to serve and worship "the creature more than the creator," and in this way they transgress His law and defend the most immoral practices.

The nation, who in the light of the Gospel, "forgets God" will find that He does not forget it, but will turn it "into hell."

This nation has always recognized that there was a God, but they so far forgot Him as to put the shackles on the colored race and kept them there for two hundred and fifty years, and God turned it into the hell of rebellion and civil war. And to-day we are refusing to recognize Him by putting into the national treasury money obtained by the sale of intoxicating drink, in opposition to God's law, which says: "Woe unto him that giveth his neighbor drink;" and unless we rid ourselves of this great evil, we shall find God has not forgotten us but is the God of nations still, and will turn us into a hell of some kind.

It is said the State is to deal with men, and to regulate the relations existing between them; that it has nothing to do with God as such, nor with man's relation to Him; that this is a matter to be left entirely to religion and the Church. Individuals may and ought to recognize, worship and obey God, but it is purely an individual matter, not to be dealt with by the State in any way. On these grounds there are some Christians who oppose placing the Bible in public schools, not because they

do not believe in the Bible, or that it ought not to be taught to the children, but that the public has nothing to do with it. If it is true that the State has nothing to do with religion, then the Bible should not be in the public schools, and we are no more a Christian nation than we are Pagan. We claim the State should recognize God but not in a manner, nor for the purpose of interfering with individual worship, but because unless we do, the ends for which we have human government cannot be reached. This will be seen by considering the object of any kind of government or law. The underlying principle and object of all governments is the protection of men in the peacful enjoyment of those inalienable rights which belong to all. The punishment of wrong doing is merely incidental to the accomplishment of this end; the primary object is to protect men, not the punishment of the guilty. Hell is incidental, but necessary to preserve the quiet and peace of Heaven. Government, having for its end protection, not only has the right but ought to adopt those measures that are most effective in reaching this result. If it can be done only by punishing the guilty, this must be resorted to, but only as a last expedient. It is only on the grounds that education secures protection more surely and cheaply than the police force, that taxation to support public schools is justifiable; as a mere favor we ought not to tax one man to educate another man's child. We have schools at the public expense, because children make citizens, and we cannot expect citizens who will respect the rights of others without education. Therefore, such schools, and only such ones as are calculated to make good citizens, have any claim to public support. No education which fails to develop moral nature will make such citizens. If there was no feeling of obligation to respect the rights of others, besides that arising from expediency, righteous laws would not be enacted, or. if they were, there would be no way of enforcing them. For the moral sentiment is that out of which laws grow and by which they are enforced. Men forget that law is not the source of protection, but is merely the crystalization of moral sentiment, which becomes an instrument by which society protects itself Therefore the education needed must include the moral sense as well as the intellect, and this cannot

be done if God is not recognized; for without God there is no such thing as morals. Morality is always dependant upon religion. The only reason we feel we ought to do an act is because the obligation is laid on us by one having authority to govern us; so if there be no God, to whom we are responsible, then duty falls to the level of expediency. This is why a nation of atheists could not exist. Recognizing no being higher than themselves, there would be no feeling of obligation to respect the rights of others, and, like wild beasts, they would destroy each other. Instead of law and order there would be anarchy and chaos. Therefore, since protection can be had only among good citizens, and these are secured only by educating the intellect and moral nature, and as the latter cannot be done without recognizing God, the State should support only such schools as recognize Him. Right principles should not only be taught, but that those principles are from God and find their authority in His commands. For the same reason that we ought to have public schools, we ought to teach in them that there is a God, and there is no possible way of justifying these schools with such teaching left out. On the same grounds a nation should not only enact righteous laws, but should recognize that the basis of obligation to obey them arises from the fact that *they are founded in God's law.* If a nation fails to do this it will soon have no righteous laws, for God is the source of morality out of which flows the law and the power that enforces it.

It will be a sad day for this nation when she forgets God. Our national councils should be opened by prayer, our courts should receive only such testimony as is given under oath, in the name of God; for whoever, in his heart, denies God, feels no obligation to keep his oath. God's laws should be recognized by the State in the enacting of laws to protect the Sabbath. His name should be revered, and His worship protected and perpetuated. We are a *Christian nation* not *heathen* nor *infidel.* As such we claim the right to recognize God, keep His Sabbath, observe His statutes, and walk in His ways. If Infidelity does not like such a nation they can emigrate. China, South America or Africa is open for them; we can spare them very well and are quite willing they should go.

THE BIBLE AS THE SOURCE OF PROGRESS WHICH UTAH NEEDS.

REV. JOSIAH M'CLAIN, OGDEN.

This inter-mountain region is destined to have a wonderful future. What is now known as Utah will some day be a great State. Towns and cities will be built where only houses and villages now stand; the valleys will be watered and cultivated, mines will be discovered and developed. These changes will not come in a year, but they will come. American enterprise has been kept out of this Territory, but it will not be kept out much longer. Many obstacles are in the way of a healthy, permanent growth in Utah; obstacles which have kept back progress and made slaves of the people. The great question is what will remove these difficulties and give us prosperity? Many say bring in people from the east. Let the Territory be filled with loyal American citizens; with men who love our institutions; with men who have some hold upon the government; with men upon whom the government has some hold. Let a population settle in our valleys, our common school system be established in every ward, village and district, and then the long prayed for change would come.

We will hail that day as *the* day for Utah. But there are difficulties here, deep-seated and of long standing, which neither loyalty to country, nor home, nor children, can reach and remove. Hence, before we can hope for healthy, permanent progress, an additional remedy must be applied. The real work to be done is in uprooting the evils which have been growing here so long. Utah's real regeneration must begin from within. Therefore we say the Bible is the source of the progress Utah needs.

Because the Bible alone can uproot this deep-seated error, and bring freedom to the people. "The worst of arts is Scripture warped from its intent." This great system which holds in subjection the minds and souls of the Mormon people, is founded on the Bible because it has warped it from its intent. There is no slavery in the world to-day like the slavery in Utah. The pyramids stand as mighty monuments to the slavery which once existed in Egypt. The temples in Utah stand as monuments to the slavery which now exists in Utah. The people are in subjection to the priesthood; this means subjection of both body and soul. Until this power is destroyed there can be no freedom for the people of Utah. But we are met with this proposition: if the people are enslaved in Utah it is because they believe the Bible and accept it. How, then, can it reach the difficulties? Others say to accept this Word makes us slaves. How, then, can we claim the Bible alone can be the source of the progress Utah needs? Some are ready to say the people have had an overdose already; now change the medicine.

1. But in no other book does a man find what freedom is, how to be free, and that he is himself a free man, but in the Bible.

2. It has been the remedy for error in all ages and in all lands. Take the first proposition. From the beginning to the end of this Book the aim is to break the shackles and make men free. This is a significant fact: that wherever this Bible is received and believed and followed, there men are free; there men know what individual liberty is; there a dominating priesthood can't exist.

The impression has gone abroad that the Mormon people are profoundly versed in the Bible and intensely loyal to it. While this is not the place to discuss that question, it is not true. For no people versed in that Word could submit to a priesthood as Mormons do; and no people, who had any respect for that Word, could see it perverted and distorted as they do. Take the second proposition. It has been the remedy for error in all ages and all lands. From the fall to the present day the contest between good and evil has been going on, and everwhere this Word has led the forces against evil. It has

been the "conquering Book." It contains the antidote for the poison Mormonism administers.

Take revelation, for example. In Mormonism men are receiving new revelations all the time. In this way the leaders are laying burdens upon the people which are grievous to be borne, taking away their freedom and imposing error upon them. Examined by the Word itself, what authority have they for it? If anything is made clear in that Word it is that God has spoken freely, fully and finally to the world in His Son. "God, who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." He came into the world with a full knowledge of the Father's will; He came to do His will; He came with authority to speak; He declared all the words of God, for He was the brightness of the Father's glory and the express image of His person. All that could be known of the Father He knew; all that could be revealed, He revealed. His revelation, through Christ, is as complete as His redemption is perfect through Him. If you can add to the one you can to the other. Let the Bible be heard upon this question; let its truths, ungarbled and unperverted, be set before this people upon this point, and one of the props would be taken from under the dominating priesthood.

Again, take the question of the priesthood, and open to the epistle to the Hebrews, and test it by the argument there. What is the grand aim of that letter, but to show the superiority of Christianity to Judaism? It is shown there that the Aaronic priesthood was abolished; that Christ was made a High Priest forever; that the way of access to the Throne of Grace is open to all. Through this new and living way the soul may come without the officiating priest. The idea gathered from the epistle is He has made every believer a King and a Priest. Let that truth take hold of the minds of the people here, and the occupation of the priesthood would be at an end.

So of other doctrines held and taught in the Mormon Church. The Bible alone can demonstrate the terrible wickedness of the systems, and show it is anti-Christian. The

error taught and practiced here must be met and uprooted by the Bible. Till that is done this root of bitterness will remain, and the Mormon people will remain slaves and dupes to a self-constituted, self-appointed priesthood.

This remedy applied will bring freedom to all, and will give to the women of Utah their proper place. We believe in the exaltation of woman in this world, and that is the doctrine of the Word. She is not man's slave, neither does her salvation depend upon man. She has a work and dignity of her own, to which man cannot add, and from which he cannot take away. Let the men feel their freedom under this truth; let the women take their proper place in the home, in society, in the work of the world, and Utah's future prosperity would be assured.

SPIRITUAL POWER IN RELATION TO EFFICIENCY IN CHRISTIAN WORK.

REV. G. M. JEFFREY.

The field is the world.—*Matthew 13:38.*

But tarry ye in the city until ye be clothed with power from on high. *Luke 24:49.*

There can be no question in the minds of Christian believers as to the world's deep need of spiritual life. To establish this life in the hearts of men has the church been commissioned.

When the Savior said to the disciples, "go ye," He knew what desolations sin had made, how many heart temples it had laid waste, and how deeply seated was the poison. He did not mistake the subtlety and power of evil, for He had said "My soul is exceeding sorrowful, even unto death."

The conflict that had been inaugurated was most fearful in its character, having already brought dismay to the little band of disciples. But the Master spake unto them: "Why are ye troubled?" Luke 24:38. And from that hour the commission and pledge of power was given. "All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations. * * * * And "Lo! I am with you always, even unto the end of the world." Matt., 28:18. Again, "I send forth the promise of my Father upon you." Luke, 24:49. And to insure against the least shadow of a failure, and that they might be furnished completely unto every good work, II Tim., 3:17, He commanded, "Tarry ye in the city until ye be clothed with power from on high." Luke, 24:49.

The enemy is strong, the field is wide, the work most difficult.

But the commission extends to every life, however profligate, and covers every want and woe that sin has made. There is an available power commensurate with every task and every duty to which a child of God may be called.

"If ye abide in me, and my *words* abide in you, ask whatsoever ye will and it shall be done unto you. John, 15:7. "The words that I have spoken unto you are spirit—are life." John, 6:63. "By my spirit saith the Lord of Hosts." Zech., 4:6.

Spiritual power and Christian work are so intimate in their relations that they cannot be separted. Efficient Christian work presupposes spiritual power.

On the other hand, spiritual power, in the very nature of things, and under the control of Divine law, must find its legitimate sphere consequent in efficient Christian work, and this will yield the fruit of righteousness.

The Author of all spiritual power opens the door to all who will enter and receive. "He that abideth in me, and I in him the same bringeth forth much fruit; for without Me ye can do nothing." John, 15:5.

There can be no mistaking these words, and the way is an open one. The first and most vital question, then, is the

endowment of power, for when this is given the question of efficiency will be pactically solved.

Ask the paralytic, with withered limbs and emaciated body, to engage with you in active work, requiring physical strength, and you mock the sufferer. Ask the prisoner in the cell, with the heavy chains upon him, to go *at once* out into the busy world, and by honest toil bring food and comfort to his starving and distressed family.

The former would say—*must say*—how can I, with these powers paralyzed by disease? I have no power, but bring to me the physician and the remedy by which I may be restored to health, and I will go most gladly.

The latter will say: unbar these prison doors, and break these chains and let me be freed, and myself and family shall be fed.

The one has not the power, the other is in bondage, and until their conditions are changed your request must be in vain.

Is not this true of the moral and spiritual life? Here is one who has felt the withering touch of sin; his moral and spiritual powers are almost paralyzed. Possibly his desires may be good. "He is trying in his weak way to live a Christian," but he is destitute of the power. The annointing has not been given. Possibly the lashings of conscience has been quieted, and there dwells in the soul the peace of conscious pardon, and, half content with this, he tarries not for the endowment of power.

Here, too, is the other; a great strong soul, but in bondage; in sympathy with the church and Christian work, but the prison doors have not been opened and he finds it impossible to do efficient Christian work. And he never can until the Son has made him free and he walks in the perfect light of God.

Here is the secret Spiritual Illumination. This Spiritual Light is Spiritual power, and this Spiritual power is the chief factor in the problem of efficient Christian work. We might as well try to gather and confine all the sunbeams within these walls, as to keep silent and render inefficient the soul full-charged with power of the Divine spirit.

Conscious of this Divine commission, and with absolute

confidence in the pledge and promise of Divine companionship and Divine power, such a "life goes forth a workman that needeth not be ashamed." II Tim., 2:15.

Now the soil out of which this grows must be warmed and nurtured by the floods of spiritual light. Great souls have been made so by welcoming the light of God. They get their vigorous and luminous characters by keeping their hearts open to the sunshine of Truth poured from the sky in gifts of the spirit.

Spiritual things are spiritually discerned, and can never be otherwise save by this illumination. From this point of view we see how vastly important is this gift of the Spirit, and how vital its relation to efficient Christian work. The Christian worker must have a guide. The Spirit comes to meet this necessity when He, the Spirit of Truth, is come. "He shall guide you into all truth." John, 16:13.

But having been guided into the truth, we are confronted with another great need. We are ignorant and need a Teacher. The baptism of the Spirit supplies this need. "The Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you." John 14:26.

There are three things which we regard as essential elements to efficient Christian work, true everywhere, but especially important in this field. These we regard as largely contingent to, or as the certain effects of the Spirit's baptism :

1. A clear conception of the nature and character of sin. As a rule, men are not apt to provide against imaginary dangers. There must be a sense of real value in preparation, and the preparation will be largely determined by the measure of the danger. The efficient Christian worker *must* feel that sin is a *monster;* that its very breath is deadly poison, and that it is the only thing which can separate a soul from God; must feel that "the sin when it is full grown bringeth forth death." James, 1:15. "That the wages of sin is death." Rom., 6:22.

To feel the full force of this, to be efficient in wresting men from the dominion and power of evil, is to be filled with the Spirit.

This Spiritual baptism and illumination will make clear

every Christian duty and give a keen perception of the exceeding sinfulness of sin, and oftimes set right a perverted judgment.

It is the *power* of *Purity* that the Christian worker needs. This baptism of the spirit brings purity of heart. Get the heart pure and it will be a fountain of power. Solomon says: "He that loveth pureness of heart, for the grace of his lips, the King shall be his friend." Prov., 22:11. The Master says: "Blessed are the pure in heart" Matt., 5:8.

Have we not all seen how the Spirit has taken hold upon some poor life, all polluted by sin but created anew, and, though unlettered, it has gone forth to utter the great truths of the Gospel with such power and unction that sinners were converted.

The Psalmist prayed, "Create in me a clean heart, Oh God, and renew a right spirit within me." * * With this he knew that the question of efficiency would be solved, "for then," he continues, "will I teach transgressors thy ways, and sinners shall be converted unto thee" Ps., 51:10-13. "Be ye clean that bear the vessels of the Lord." Isaiah, 52:11.

Mr. Finney once remarked, "All this matter of blessing in service is very simple. One only needs to get the heart right and then stay so. "But, some one asks, how is this to be done?" "The Spirit also helpeth our infirmities." Get filled with the spirit, and these questions of popular amusements, viz.: theatre going, the ball room and card table will be splendidly settled. That is the efficient and powerful life that is made transparent by the light of the spirit. Such a life is a "tower of strength" when mere profession of creeds and theological discussions utterly fail.

2. We pass to the second essential element in efficient Christian work, viz.: correct views of the nature and character of God, the Father, of the Son, and of the Holy Ghost. Time will admit of but a mere reference to these most important points.

Here we are in the midst of this sea of false and degrading views of the Fatherhood of God and of His attributes; of the low views of the Sonship of Christ; His prophetic and Priestly offices wrested from Him and given to men of this

generation. Again, the earthly and material views regarding the Holy Spirit is so degrading in their influence as to effect the moral condition of all the communtty.

False doctrines, deeply seated in the mind, are formidable enemies that the Christian worker must meet. And to be effective he must teach in the full light of the Cross and under the leadership of the Holy Spirit.

3. We pass to note briefly a third element of power under the direction of the Spirit as an essential factor in effective Christian work.

An unyielding faith in the Holy Scriptures as "containing all things necessary to salvation," thus rendering spurious and harmful modern revelations. They who win for God in this struggle against sin must be equipped with the Word. "This Sword of the Spirit which is the Word of God." Eph., 6:18. To know *the Word*, and to get down into its depths of meaning, is to know and understand God; to hear the voice of His dear Son, to have and hold sweet communion with the spirit.

By this Word we are able to discern the special need of others and bring the remedy.

True it is that "the Word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of the soul and spirit of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4:12.

Here, then, are the instruments by which the Christian worker alone must win. With the Word and the Holy Spirit to teach and guide, a clear conception of the "exceeding sinfulness of sin," with a fidelity that wavers not. These with the full experience of the promised pardon, how readily does the soul respond to the Divine commission with unbounded faith in the final and complete victory.

As the great tides rise and sweep the shore responsive to an unseen but potent influence, as all nature responds to the life-giving touch of the sunbeam, so, too, responsive to the Spirit's power, springing from a pure and holy life, will the great tides of humanity, "dead in trespasses and in sin," rise and come to the Cross and find life.

Let the Pentacostal fire fall upon every Christian teacher,

and how soon would the question of "how to reach the masses" be settled. Let this power fall upon every professed follower of Christ, and the Christian Church would move unitedly and triumphantly against the powers of Darkness.

Let the pleading prayer of faith go up from the heart.

"Come, Holy Spirit, heavenly dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours.

"Come as the fire and purge our hearts,
Like sacrificial flame;
Let our whole soul an offering be
To our Redeemer's name.

"Give tongues of fire and hearts of love
To teach the reconciling word;
Give power and unction from above
Where'eer the joyful sound is heard."

SPIRITUAL POWER IN RELATION TO EFFICIENCY IN CHRISTIAN WORK.

REV. GEO. E. JAYNE.

For years no subject has seemed so important to me as this, and I trust the discussion of this subject may bring out its important points and phases in such a way as to make us all feel the imperative need of a greater spiritual qualification for our Christian work. Efficiency in Christian work does not depend upon anything new, but upon the old truths of the gospel, (which are ever new), clothed with the mighty power of the Spirit, which is old as Pentecost, and yet may be too

new to some of us because too little known, appreciated and appropriated. There are too facts clearly revealed in the Scriptures:

1. There is a power promised to every consecrated servant of God, a power which is not of himself but is given of God and received by faith—a supernatural or spiritual power.

2. This spiritual power, equal to nothing else, renders the consecrated servant of God efficient in Christian work, hence largely increases his usefulness, so that one man, in this sense, becomes many, multiplying himself proportionately to the degree of spiritual power he receives.

In support of this first proposition I call your attention to a few of those Scriptures containing the promise. In the first chap. of Acts, and the 8th verse, Luke quotes the words of our Lord: "Ye shall receive power after that the Holy Ghost is come upon you;" or, as the margin reads, "the Holy Ghost coming upon you," or to transpose it, "the Holy Ghost coming upon you, ye shall receive power." If we turn to the prophets, Isaiah tells us, in the fourth chapter, that the daughters of Jerusalem were purified by the spirit of burning, and in the 44th chapter and 3rd verse, he quotes this Divine promise: "I will pour out my spirit upon thy seed and my blessing upon thine offspring." The promise in Joel, 2nd chapter, is: "In those days I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions; and upon the handmaids in those days will I pour out my spirit." John, whom Christ declared to be the greatest of the prophets, said, "I indeed baptize you with water, but He that cometh after me is mightier than I. He will baptize you with the Holy Ghost and with fire." Jesus, before His ascension, said to His disciples: "Behold, I send the promise of my Father upon you, but tarry ye at Jerusalem till ye shall be endowed with powers from on high." In the days of the Pentecost the disciples were accused of being intoxicated, but Peter stood up and denied the charge, delaring that these marvelous manifestations of the spirit was but the fulfillment of the prophecy in Joel. When Peter made his defense, before the circumcision, he told them how he was led of the spirit to Joppa, and while preaching the

gospel to the Gentiles, the Spirit fell on them as at Pentacost. "Then," said he, "I remembered the word of the Lord, how He said, "John baptized you with water, but ye shall be baptized with the Holy Ghost." From these Scriptures we learn that "the baptism of the Holy Ghost and of fire" the "endowment of power for service" and the power they should receive after the Holy Ghost came upon them, are all one and the same. It is "the promise of the Father," given by the prophets, the greater and the less; was repeated by John, renewed by Jesus, fulfilled at Pentacost, and was designed to be the property of the church through all the Christian dispensation. "For the promise is unto you, and unto your children, and to them that are afar off, and to as many as the Lord, our God, shall call." We all agree that all who are "in grace," all who belong to the body of Christ are "called," hence the promise belongs to all true Christians.

I think, as ministers of the gospel, we ought, perhaps, give a little more emphasis than we do to the personality of the Holy Ghost. By the Holy Ghost we mean the Holy Spirit, or the Spirit of Holiness, not a quality or an attribute, not an effulgence proceeding from the Father and the Son, but a person, a divine person, the third person in the Godhead, co-equal with the Father and the Son, as intensely holy and as deeply interested in human salvation as the other persons of the Godhead. The Spiritual power we need for efficiency in Christian work is in the Holy Ghost, hence, the more of the Holy Ghost we have the greater will be our efficiency. It is the work of the Holy Ghost to convince men of the truth, to convict them of sin, to lead them to Christ and beget in them a new nature. No sinner was ever saved, but was led to Christ by the Holy Ghost; but He works through human instrumentalities that are chosen and prepared by Him for such a service. He chooses all Christians and prepares all who are willing to submit to the dicipline of an entirely consecrated life, and a perfect self-denial for Christ's sake. I do not understand this promise of the Father to mean that gift of the Holy Ghost by which men are converted. There is a sense in which all men receive the Holy Spirit. He comes to the unconverted, convicting them of sin and showing them the way

of life. He comes to, and abides in the Christian, so that a soul from conversion is the "Temple of the Holy Ghost." He comes in greater measure to the soul that is sancitified, and in still greater power to the soul who believes for the "promise of the Father," so that the Spiritual power a Christian needs for efficiency in Christian work is not something else, but something more; there is no difference in kind but there is a difference in degree. When Jesus called the disciples to leave all and follow Him, His Spirit then came to them, showing them that He was the Messiah. When they left their boats, and their nets, and followed Him, and became fully identified with Him in His work, they were converted men. I believe that Peter was a converted man when he said: "Lo, we have left all and followed Thee," and "though all others forsake Thee, yet will not I." I believe John, the beloved disciple, when he leaned upon the bosom of Jesus and breathed into His soul the sweet fragrance of divine love, until His Spirit was akin to his Lord's, was a converted man; I don't believe Matthew would have left his profitable business at the receipt of custom, but for a desire for salvation. I believe that Thomas, when thrusting his fingers into the wounded side and said, his whole being quivering with delight, "My Lord and my God", was a converted man, yet they had not received spiritual power for efficiency in Christian work and did not receive it until Pentacost. Those persons who were converted at Corinth, under the preaching of Apollos, and baptized with John's baptism, did not know there was any Holy Ghost, in this sense, until Paul went over and more fully instructed them. We have discovered this fact in the acts of the Apostles. When persons were converted to Christianity, they were immediately urged to seek Spiritual power. It was this that gave the Apostolic church its efficiency. Why should not the same thing be done to-day?

I do not understand this promise of the Father to mean that gift of the Holy Ghost by which men are sanctified. It is true men are sanctified by the Holy Spirit. All Spiritual states are thus wrought in the soul, whether justification, sanctification, full assurance or power for service. It is the Holy Spirit that does the work. It is also true that the more

holy a man is the more efficient will he be, for holiness is power, yet I can conceive how a man can be saved and sanctified and yet not have the highest possible qualification for Christian work. Justification may be defined as "holiness in its incipiency;" sanctification as "more holiness;" entire sanctification as "perfect holiness," not perfect in the sense that God can't give any more, but perfect in the sense that the soul's present capacity is filled. The "baptism of the Holy Gost" may be defined as "Holiness in its intensity", or "Holiness on Fire". Sanctification is seen by the general tenor of the life and the Spirit of Christ exhibited, especially under severe provication, while the baptism of the Holy Ghost is usually "sudden, striking and productive of marvelous results."

I do not understand it to mean merely an apostolic blessing. "For the promise is unto you and unto your children, and to them that are afar off, and to as many as the Lord our God shall call." Jesus said that the Comforter, who was the spirit of Truth, should abide with us forever. That God intended this spiritual power should be the heritage of the church, through all the Christian dispensation, we can scarcely doubt, in the face of multitudinous testimony that comes to us from all parts of the Christian world. Take an illustration: John Walton was converted in 1869. In 1872 he became a minister of the gospel. Hard work broke him down. After laboring for three months in revival work he was compelled to rest as long. He sought for and received the baptism of power. He says, "Since then the results of my ministry have been glorious; I scarcely ever preach a sermon without souls are converted, and sometimes twenty in a single service. God so strengthens me that I am enabled to labor for six months incessantly without weariness." Is not this largely the secret of Mr. Moody's physical endurance? How could a man average four services a day for seven months unless he was sustained by spiritual power? How can we doubt when we hear such testimonys and think of such men as Wesley, Whitefield, Asbury, Finney, Earle, Brainard, Moody, Harrison, Needham and many more? There is a prevalent opinion that this power is only for the ministry and not for the laity. It is true that with them lies the greater responsibility. The

members of our churches will not rise higher in their experience and spiritual power than the ministers of the gospel. There may be exceptions, where persons are instructed from other sources, but as a rule the members will be a little below their pastors in these matters; hence if we would bring our people nearer to God, and give them higher, richer and holier experiences, and have them clothed with spiritual power for mighty, aggressive work, we ministers of the gospel must lead the way and get there ourselves. It is a mistake, however, to suppose that this spiritual power belongs only to the ministry. It belongs to the whole church. Father Carpenter was a layman in the Presbyterian Church, in New Jersey, and a very ordinary man, said by some to be a mere cipher in the church. He sought for and received the baptism of the Holy Ghost. At once his soul was stirred and all the forces of his being quickened; his experience became rapturous, his faith triumphant, while scores and hundreds of souls melted and yielded to his stirring appeals, and it was ascertained after his death that he had been the instrument, in the hands of God, of leading over ten thousand souls to Christ. There is an opinion also among the ministers of the gospel that it is not for all of them; that God selects certain men for special work, and gives to them only this power. Now if this were true, none of us could seek it with any assurance of securing it, and I believe that this is an error which is depriving the Christian church to-day of much of the spiritual power she ought to have for aggressiveness in Christian work. Mr. Spurgeon says that every true Christian may have all the power the disciples ever enjoyed. "The same fire that burned in their hearts may burn in ours, and the same flame that flashed from their tongues may blaze forth from ours." Mr. Moody says that every Christian ought to have it, every minister, every layman, every man in his business, every mother in her home. He tells us that in Philadelphia a woman came to him and said, "Mr. Moody, can women have this power?" He said to her, "I do not know any reason why they should not have it." Said she, "I want it." In a few days she came back saying, "I've got it, and already the Lord has blessed me; my husband has been converted and five members of my Sunday-

School class have been saved." And Mr. Moody adds that as the result of the quickening of that one woman five hundred souls were added to that church.

Now, brethren, if we want this spiritual power for efficiency in Christian work, there are three things we must settle in our own minds:

First—Is it promised? We have seen that the daughters of Jerusalem were purified by the spirit of burning. The promise in Joel and Isaiah is that God will pour out His spirit. John repeats it, Jesus renews it; it was fulfilled at Pentecost, and Peter says: "The promise is unto you, and unto your children, and to them that are afar off and to as many as the Lord, our God, shall call." Here are the connecting links from Joel to Isaiah, from Isaiah to John, from John to Jesus, from Jesus to Pentecost, and from Pentecost down through all the history of the church. Is it promised? If it is promised God will fulfill his promise. He is not a man that He should lie. "According to your faith so shall it be unto you." He wants us to have it. Jesus said: "Herein is my Father glorified that ye bear much fruit," and we know that "Without faith it is impossible to please him." It is promised. Let us believe and enter in.

Second—Is it for us? If not for us, then who is it for? Is God any respecter of persons? Cannot He glorify Himself by one as well as another? Does He not use the weak things of the world, the foolish things and the things that are not? It is for us. We are His church. Though we may be tempted sometimes to think this mighty blessing is too much for us, and that the promise is too good to believe, let us remember the price paid was sufficient, and that if we believe we shall see the glory of God.

Third—When can we have it? Shall we wait till our work is done; till we are old and ready to die? Was there ever a time in our life when we needed it more than we do to-day? Have we not been called to a special work in Utah, and have we not a right to expect that God will give us a special qualification to meet and overcome the difficulties here? We can, and ought to have it here, and now.

There is a burden on my heart. When I see the multitudes in the broad way that leads to death, and the thousands rushing to hear the infidel lecturer who blasphemes our God, and notice the many indications of a general tendency to reject the Christian faith, I am forced to the conclusion that Utah is on the brink of an awful abyss—the abyss of infidelity; and nothing but a new baptism of the Holy Ghost upon the Christian churches will save the thousands from desending into this gulf and plunging thousands of others with whom they come in contact into it. I pray that in this Christian Convention, on this last day of the feast, we may have an overwhelming visitation of the Holy Ghost, that may become a spreading flame throughout Salt Lake City and Ogden, all Utah, and all this western country, sweeping hundreds and thousands of new born souls into the kingdom of God's dear Son.

LESSONS FROM MORMONISM.

REV. M. T. LAMB.

I am so far an old-fashioned Calvanist as to believe that God rules, "not only in the armies of Heaven," but "among the children of men." That He "makes the wrath of men praise Him, the remainder of wrath He restrains;" what He cannot control in the interests of an all wise and infinitely beneficent plan, He does not allow. That He always beats the devil, even when the devil plays his own game. "God is not *asleep*, even in these latter days." And if this be so, it follows that however radical may be our views of the Mormon problem, however bitter our denunciations of its iniquities, we are

obliged to acknowledge and to believe that *somewhere, somehow*, and in some *way*, God himself is behind this thing. He has permitted it, is managing it, or at least will control it in the interests of a perishing world; make it further His great plan; accomplish such good results as could not have been otherwise so well accomplished.

The subject assigned me is to suggest some of the *good ends* a wise and gracious Providence may accomplish for the world, and for the cause of truth in the permission of so strange a system. Will you call it a *plague spot*, a troublesome *concern*, a religious *fungus?* Call it all the hard names you please, make the shadow as black and dismal and threatening as you like; the darkest cloud has a silver lining; the sun is peacefully shining on the other side of the most terriffic lightning flashes. And so, after all the dark canvas that has been painted and presented to us, it becomes my privilege and pleasure to take you over on the *other side*, where the sun is serenely shining, and see if we can gather out of Mormonism any beautiful flowers, or discover any valuable or hallowed fruits.

1. I suppose no one here will question the statement that a large majority, probably three-fourths of the eighty thousand persons who have emigrated from the old country to Utah and the neighboring Territories, as Mormons, have been really benefitted by the change, as to their *physical sourroundings.*

Some have not, a good many have not; a few have made great sacrifices in coming here—left pleasant homes and a competence in the old world, for loss and poverty here. But probably sixty thousand out of the eighty, have been benefitted in coming to a land of comparative plenty, where they have secured homes of their own, have enough to eat, comfortable clothing, and sufficient to supply the absolute necessities of a family of children.

Spending a Sabbath in Springville, (Utah county), some two years ago, I heard a returned missionary describe the condition of the poorer classes in Switzerland, among whom he had been laboring. A mother with a family of eight children has to leave her family at six o'clock in the morning and

return a little before seven in the evening, laboring all day in a factory. To do this, she must get up before four o'clock in the morning and retire at ten, eleven or twelve at night. When wash-day comes, or extra mending or making of children's clothes, nearly the entire night is occupied in the weary toil. The food secured is bread and coffee, but in such limited quantities that the bread is baked three weeks before eating, in order to become so hard and stale that but little of it can be eaten.

If abject poverty is a curse, if it is good neither for the body or the soul to labor 20 hours out of the 24, and secure for it only stale bread and a little coffee, then we must confess that God has accomplished something good if He has brought sixty thousand persons from the perishing poverty of the lowest and the poorest classes in Europe to the comparative plenty of Utah.

While in Washington, D. C., a year ago, I heard a good Presbyterian lady read a paper upon the "Poor Whites" of the South. In this paper she described the work one of our citizens here in Salt Lake (Elder Morgan) was doing. With from 150 to 200 assistants from this Territory, he was gathering up from 500 to 1000 each year in the Southern States and transporting them to these valleys of the mountains. If her statements were reliable as to the abject poverty and the dense ignorance of the people Elder Morgan was reaching, it is quite certain that a large number, perhaps a majority, of these poor whites have been benefitted very materially by their transportation to this country. Whether their religion has been improved or not, (and quite likely they have as much now as they ever had,) it is something to have now and then a new calico dress, to have the opportunity of learning how to read and write, to secure, however humble, a little home of their own, and become inspired with some sort of hope for this life at least.

2. I think I can see the hand of God still more manifest in another direction Many of the persons reached by the Mormon missionaries, especially in the old world, were not only poor and ignorant, but their *religious* life ran at a low ebb, a sluggish current—a dead formalism prevailed. Mor-

monism stirred up this sluggish, stagnant pool; stirred it up most vigorously. It struck both the intellectual and the religious life as with a cyclone. It intensified them—marvelously intensified them. Chloroformed sleepers awoke; spiritual corpses leaped into the arena as religious pugilists. They became such by necessity. For when a person joins the hated Mormons every relation and neighbor and old friend feels called upon to administer a vigorous protest, a sharp rebuke. He is obliged to defend himself everywhere, and on all occasions give a reason for his hope. And coming to this Territory brings but little respite, in many instances. The vast number of apostates, always active in their opposition; the increasing number of Gentiles whose ways are catching; the peculiarly impressive method by which our Government has called in question a pet doctrine of the church; the increasing evidence of cowardice and hypocrisy on the part of trusted leaders; all these things, with many others that might be named, have combined to make life in Utah an *intense life*. And this, among other interesting facts, is the natural necessary result: The children who are born under such circumstances are *peculiarly born*, shall I say *better born*, than if their parents had remained in the old country dragging out their former sluggish, pinched-up, formal life. What I mean to say is this: the children of Utah have peculiarly active, intellectual and religious natures. I do not mean that they can be favorably compared in these directions with the children of intelligent, earnest, active Christian parents in the Eastern States. I make no comparison or statement upon this point. I mean this: that through the strange providence of God there have been thrust upon the Christian workers of our country *fifty thousand* young people in Utah, who, if they can be brought under the influences of the truth, and led to accept the Lord Jesus Christ, are, by the very incident of their birth and the influences around them, worth *ten times* as much to the world and to the cause of truth, as they could have been had their parents remained in the stagnant, uneventful life of the old country. And there may be more in this than lies within any possible vision of ours to-day. The young people of Utah are very irreligious, as compared with real Christian

people. They are rough; many of them wicked enough. They have little refinement or general knowledge as compared with more favored young people in the States. But underneath all the rough exterior they have very strong religious instincts, far more so than the average unconverted young person in the States.

And this is true, notwithstanding the fact that the most intelligent of them, and probably the majority of them, are becoming confirmed infidels. They are becoming infidels, *not because they want to be infidels, but because they don't know what else to become.* Their quickened instincts, both intellectual and religious, have risen up in rebellion against the absurdities in theory and in practice of their parent's religion. But they know not where else to go, and so against the earnest protest of their better instincts, they have for the time being turned their backs upon everything that bears the name religion. Filled from their infancy with bitter prejudice and even hatred of the Christianity represented by the Evangelical churches, they are very hard to reach. But buried up beneath all this irreligious exterior there is a strong religious element in their nature that by and by may be and will be uncovered, and if rightly directed and soundly converted to Christ, may yet result in some of the grandest developments of Christian life and character.

3. I wish I had time to present to you a religious crank —thoroughly religious in his make-up, fanatically so; believes in visions and dreams; goes heavily upon impressions, present revelations as they seem to him. There are such persons in every Christian community, some in every Christian church. Persons who, not consciously, but actually and practically drift away from the Word of God as the sole guide in faith and practice, and trust to supposed impressions from the Holy Spirit, or to a dream or a vision. And in fact, dear brethren, this idea or tendency is in the atmosphere all over the Christian world. It is floating about in the Christian thought of the day, undeveloped and undefined in many cases, but nevertheless all about us; a dangerous miasma, a poison threatening the religious life and crippling the power of earnest Christian

men and women all over the Christian world—the tendency to accept some other guide than the written Word of God.

Well, now, if God shall permit this undefined, undeveloped, floating miasma to focalize itself in a system thoroughly organized and strong, that shall make present revelation and vision and dreams its corner stone, and shall gather into it from every portion of the Christian world a large number of these religious cranks, who shall lay their heads together and develop this idea for all its worth, until their greatest leader, their accepted prophet, seer and revelator, (Brigham Young) shall be able to say: "I don't care the ashes of a rye-straw for the Bible, or the Book of Mormon, either. God reveals His will direct to me. He speaks to my inner consciousness." And if God permits this system thus founded to enjoy every possible advantage of self-propagation, until it has run its full length and run itself into the ground; until it has fully developed itself, revealed all its terrible poison, its upas nature, its true origin from the pit; until the hydra-headed monster has been so fully uncovered before the whole Christian world, with the sad ruin that follows in its train, souls wrecked, families broken up, infidelity begotten, Sabbath breaking, profanity, licentiousness, and the whole brand of vipers born and nurtured and fostered under its tutelage; if God shall allow all this, shall not the Christian world and all after ages be benefitted by the experiment, and the Christian atmosphere in this way cleared of this dangerous tendency to break away from the revealed, the written Word of God?

4. But there are some lessons in practical Christian life, taught us by our Mormon friends, not by way of contrast, but directly, that ought not to be forgotten.

Without any inquiry as to the real motives underlying these practices, isn't it worth something to us and to the whole Christian world to have constantly illustrated the duty of giving the *one-tenth* of all our income to the Lord?

Should there not be a lesson on consecration to see young men, often business men, leave everything, sacrifice business, pleasure, family relationships often, and go to the ends of the earth on missions in the interests of the church? Go without purse or script, without salary or any other reward than what

is promised them in the church itself. To find women willing to so far forget the flesh, so far crucify the strongest instincts of a woman s nature, as to marry, not for love, not for any present gratification, but for the future life; willing, in fact esteeming it their highest heaven, to become mothers solely with the view of increasing the number in the celestial kingdom. We can hardly believe that there are a *large* number of the women of Utah who have become so thoroughly religious as tc have reached this degree of complete immolation. But there are certainly some; it is a marvel there are any. And pardon me if I should say it should bring a blush to our better Christianity that too many of our children are the offspring of fleshly passions, the results of selfish gratification, instead of a high and holy purpose to please God, and to add to the number of the saved. If Mormonism shall accomplish no more than to suggest lessons of consecration upon these points, or if it shall by and by furnish the world with true Christians who shall continue with a purer faith and a higher motive, to illustrate the same degree of devotion in the practice of tithing, the willingness to go on missions, or to bear children for Christ, it will certainly have accomplished a great mission for good in the world.

5. Finally, there may be valuable lessons taught us *in reference to some of the doctrines of the Bible.* A brother yesterday said, that *heresies* have always proved an aid to the truth. The forcing of any doctrine, true or false, to the front, creating the necessity of discussing it thoroughly and fully, has always served to clear the atmosphere of errors, and resulted in the complete understanding of the truth.

For instance, the laying on of hands for the reception of the Holy Ghost. There may be little or nothing in it for us of to-day, and yet there may be a good deal in it. It has certainly faded out of view in the thought and practice of the Christian world. To have this early practice of the church brought back persistently and constantly, even though fraudulently, to the attention of lovers of the Word, can certainly do no harm; it may result in a large good. Much the same might be said of various absured doctrines, taught us by the Mormon church; such as the Adam-God story; baptism for

the dead; blood atonement; the monstrous perversion of the truth as to the future life; the absolute reversal of the Christian system in the enthronement of *self* as a *God*, etc., etc. How clear a theologian, what a capable expounder of the word, how rich and ripe a Christian character, when a man has waded through all these errors and has at last reached the solid rock!

May I say the same as to the Mormon doctrine of miracles or the gifts of the Holy Ghost. There are conflicting views amongst the most devout Christians of the present day upon this subject. The success of such men as Dr. Cullis, of Boston, the evident cures of "Christian scientists," so called, for they have performed cures, some very remarkable ones; so have the Mormons, real cures without doubt, just as remarkable as the Christian scientists, and of the same character probably, but whether *real* miracles is another question. There must be a separation, a wide gulf between the results of *natural* causes, such as the effects of the mind upon the body, magnetic influences, electric currents, etc., etc., and supernatural causes, or *real miracles*. But the distinction has evidently never been thoroughly understood, because many of these natural agencies have not yet been thoroughly understood. The whole subject lies in the Christian thought of the world in confusion; definite knowledge has not yet been reached. And the Mormon presentation may be as necessary as the Christian scientists and the earnest progress of Dr. Cullis, in helping to clarify the religions of the world, and enable us at last to reach a clear solution.

This, Brethren, is only the briefest outline, a mere hint at some of the golden fruits that possibly God may have designed to gather out of this strange system called Mormonism.

THE EDUCATION WHICH UTAH NEEDS.

BY DR. J. F. MILSPAUGH.

Construction is often easier than reconstruction, formation more practicable than repair. So, while many earnest and thoughtful men and women bewail the imperfect system of education that exists in Utah, perhaps we would do more wisely to congratulate ourselves that there is in it so little whose complete annihilation need be lamented. To improve the present ill-devised plans, no amount of patch-work or propping or repairing will avail; only complete demolition of the entire fabric, and the building upon its ruins of a system that is in harmony with American progress and sentiment.

To work out the details of a school system that would meet the social, moral, and spiritual needs of a great commonwealth, would be a task far beyond my ability, and indeed quite impossible within the limits of a twenty minutes paper, but it may be possible to mention some characteristics of an educational system, that as Christians and Americans we have the right to urge for Utah.

That a close and important relation exists between the State and the school is plain upon the most superficial observation. What this relation is, will at once be apparent upon the admission of the principles that the State possesses the right of self-protection and perpetuation, and that the right of education is inherent in the very nature of man. The foundation principle of education by the State is then mutual interest founded on mutual service. In the relations of State and school each is necessary to the other; the school is preparatory and essential to the State, the State is equally essential to the school. An enlightened people is the best constitution of a State. Education is the profoundest security of the State within and with-

out; for an enlightened people is the only safety, the only solid bottom of national prosperity, and this, true everywhere, is pre-eminently true in a popular government.

Such are some of the principles governing State education heard so often, that they are now considered mere truisms. But they argue with unanswerable force for a school system that is both public and free. The favorable side of this free public school system cannot be contemplated without gratification. In every State by statutory provision stands the ladder of learning, its foot resting in the gutter, its top pillared in eternal truth, inviting every child, step by step, to ascend and attain to the noble destiny for which an all wise Creator gave him existence. None are excluded; everyone is invited to some measure of instruction, be he sound or feeble minded, deaf, dumb or blind. What blessings are offered to the poor! It is a glory to American law, that what is elswhere left to charity for these unfortunate, here has the certainty of public administration. No longer the domination of caste; to all alike are freely offered the means for winning highest rank in society; no exclusiveness and arrogance of wealth; the children of Dives and of Lazarus side by side travel the same road. Here only, perhaps on all the earth, the "spurns that patient merit of the unworthy takes" have no existence, and the arbitrary distructions of pride and conceit are compelled to yield to the majesty of intellectual and moral endowments.

But alas! such a picture is not ours to behold. During all the past the fair Territory in which we live has dwelt in the shadow of ignorance. Under the blight of the darkness that has prevailed, the gifts of nature, nowhere bestowed with more lavish hand, have been ungratefully spurned; the commonwealth has remained pale, sickly and imbecile; man himself has degenerated into a creature of superstition, fanaticism and credulity, an easy victim of designing priestcraft.

Do we see fringing the eastern hills with a holy light, the dawn of a better day? What wisdom and faith are needed, that the foundations of an educational system for Utah may be laid deep and broad, a bulwark of intelligence firm enough to resist all hostile attacks, comprehensive enough to admit of the expansion of all the complex nature of man, and in so close

harmony with eternal truth that it may ever enjoy the benignant approval of Heaven?

Assuming, then, the ultimate establishment by the State of a public free school system, permit me to suggest some features that should characterize that system, always bearing in mind the peculiar conditions which it would be its mission to affect.

It is the boast of the self-named "new education," that it develops evenly all the faculties and powers of a pupil's nature. Whether or not this claim may rightly be allowed is not now pertinent, but at any rate this is the foundation principle of all true education.

But there is another principle, or perhaps rather a corallary to the one already mentioned, not, however, second to it in importance. All of a child's powers must be developed for a purpose; not dormant, but active power is needed to carry on the work of the world. Science tells us of the potential energy of steam, powder and electricity; but not until that energy ceases to be latent and becomes active is it available for promoting the welfare of man. Not to be strong, but to use strength beneficently; not to be wise, but to use wisdom rightly; not to be good, but to be good for something;—these are the crying needs of society to-day, and to bring about their consummation must be the end and aim of education.

Two principles, then, should be wrought into the very nature of every teacher, and constitute the warp and woof of her theory and practice. First, the prime necessity of securing an harmonious development of the complex being of the pupil. Not the mind, not the body, is the objective point upon which to concentrate effort, but the man, in whose most complete type the powers of body, mind and soul are equally active and necessary. Second, in order to this, but coincident in time, is the transformation of latent and reserved into active, productive, beneficent energies. Physical strength, intellectual power and spiritual capacity may all be the possession of a man, who, notwithstanding, is absolutely of no use to himself or to society. Not the amount of possession, but the degree of use, determines acceptable stewardship. As in business enterprises, it is not the largest profits but the quickest returns that are sought;

so in education, it is not the the profoundest attainments, but the promptest responses to the needs of society that determine excellence and worth.

But it will be objected that the question for discussion is not education in general, but education for Utah. At first thought it does seem to be unsafe to lay down any principles whatever, without first distinctly labelling them respectfully, "for the rest of the world," and "for Utah." The remark of Pres. Cleveland to the Mormon delegation, when he said, "I wish you people were like the rest of us," had a wider application than he knew. But it is certainly a pertinent question, whether we have not already gone too far in trying to adopt peculiar and distinctive remedies to combat the diseases that distress this beautiful Territory. If met in New Jersey, Massachusetts or Ohio, the same symptoms would call for a treatment, that, though regular old-school and drastic, has nevertheless always been effective and thorough-going. I believe that it would be rational to put into practice here the same methods that everywhere else has accomplished desired ends. Executive action adapted to meet rebellion in any other section of the country would be well suited to meet the same condition of things if it existed in Utah. Laws that are wholesome for the United States, would be wholesome for Utah. Education adapted to the needs of mankind elsewhere, would meet the physical, intellectual and moral needs of society here. Granting, then, that we do not need for this Territory an education different in kind from that requisite or the formation of noble character elsewhere, permit me to make some applications of the principles that I have named, to the practical needs of society here. Educate the three h's: the hand, the head and the heart. This is the concise formula, which embodies all that distinguishes the broad from the narrow view; the medieval from the modern, that which produces partly developed men from that which yields broad, harmonious, symmetrical and complete character.

Train the hand alone, and you have as a result the prize fighter; educate the head alone, and you will have the materialist and the sceptic; devote all your attention to the heart, and the fanatic will crown your efforts, but educate together the three, hand, head and heart, and a beautiful picture of symmetry,

proportion and completeness will meet the eye. Instead of deformity and imperfection, we shall discover fullness, beauty and symmetry in character.

But to be more specific, Utah needs hand training, physical education. Nowhere else in the universe, at least, so far as my knowledge goes, is manual labor done so poorly; nowhere is there less of system employed in the performance of labor; nowhere is greater need of such training as will better help to utilize the beneficent gifts of nature, and make them helpful in the elevation of man's physical well being. The difficulty of finding those who will do an honest day's work, of men who are capable mechanics, of women who are efficient helpers, of anybody who is willing or able to render for wages an honest equivalent in service. The difficulty of finding such is the almost daily remark of of those whom necessity compels to seek hired service. The untidy condition of houses, the unkempt appearance of premises, the unsanitary and utterly slovenly construction, arrangement and care of barns, yards and outbuildings,—all these are not only most deplorable in themselves, but point out with unerring truthfulness the character and moral of those who find their habitat in the vicinity. Contented to travel these highways, stifled with dust, or deluged with mud, and almost thrown into spasms by jolt from ruts, stones and humps, while making no effort to improve these conditions; to sit in povety, with all the resources of a bountiful Creator bursting from valley, lake and mountain; to suffer, languish and die, because of lack of knowledge concerning the simplest laws of physiology and health,—these, and a thousand other, almost equally deplorable, instances of neglect of physical laws meet us at every glance about us. Knowing as we do the intimate relation of the physical with the moral and spiritual, who will say, that physical training in its broadest sense, ought not to form an integral part of school work in Utah?

But the head, also, the intellectual, must receive a due degree of attention in any well ordered educational system. Let us take high ground here, and insist that the common school shall not stop with merely memorizing facts, but shall constitate an educational and disciplinary process. To say that

knowledge is power, is only half a truth. The mental strength acquired in the process of gaining knowledge is the real power. A little familiarity with the elementary studies pursued in our schools, cannot have great effect in strengthening the mental powers. If intellectual training is to have any real value in elevating the race, it must be positive and thorough, completely divorced from false ideas of utilitarianism. Beyond the mere ability to read, write and cipher the usefulness of a study is not to be measured chiefly by its availability for the business purposes of later life, but by its fitness to develop the student's powers. "The allurements of mammon are too often permitted to call our youth away from the proper work of the higher departments of the school. Short roads and by paths are opened to tempt them to abandon education, and prematurely to enter upon a business career, professional life or society. The consequence is, that we so often find illiteracy in non-professional life, vain accomplishments in society and half educated men to plead the causes and heal the diseases and lead the thinking of the generation." If such low ideals of education are permitted to continue, the effect will be perpetuation in another form of all the evils of ignorance, which in Utah, has made possible priestly control, the superstition of the dark ages, and the prevalence of one of the most transparent delusions which ever enveloped any portion of the human race.

But once more. If the State is to educate, it can only do so on the ground that the men who compose the state are to be made by the process, broader, nobler, purer, more symetrical characters, and this implies education of the heart as well as of hand and head. The emotional and moral parts of man, are as neccessary to his completeness as the physical and intellectual.

How important to the individual and the state, that man's sensibilities be healthfully developed! In consequence of neglect here, how many there are who go through the world joyless and unblessed, because they have no sense of beauty all around and above them! To love the true, the beautiful and the good, is not only necessary to high personal enjoyment, but equally necessary to good citizenship. How many

there are in our midst, who, though in daily enjoyment of such maternal protection, beneficent bounty and glorious liberty, as the people of no other land under heaven ever enjoyed, yet in mutinous discontent, despise the institutions, trample upon the laws, and even seek the life of the country that has blessed them. From every foreign soil are being gathered here these elements of discord, more numerous and dire than ever entered the witch's cauldron; and unless by faithful educational training in patriotism, these elements can be rendered homogeneous and brought into sympathy with republican institutions the end like that in the play will be

"Double double, toil and trouble
Fire burn and cauldron bubble."

But more important even than good citizenship is good character. Without it, there can be no enduring success; no genuine excellence, no true manhood or womanhood. There is a feeling abroad, that education will save the republic. If used in the broadest sense, to embrace moral and religious culture, it is true, but it is not true in the narrower sense. That "the safety of the republic is in the intelligence of its people," is not true. Intelligence never saved any nation yet. "Nations, the most splendidly endowed intellectually that ever had existence on the earth, were not saved from corruption and overthrow. They were the more corrupt, and theirs the more certain ruin because of intelligence divorced from moral principle."

The management of criminals has always been one of the most serius and difficult problems that governments have had to meet; and social philosophers are about ready to admit, with Horace Mann, that "All the powers in the world cannot prevent bad men from doing wrong." Happy for the world if it could fully grasp the meaning of his other remark: "The only way to diminish the amount of wrong done in the world, is to diminish the number of bad men." A common misconception of the functions of a State, is to regard it as a vast police force, to detect and punish crime, But it has a higher mission,—the prevention of crime; for a man kept from becoming bad, is worth many times more than a bad man reformed. But how is the state to prevent men from becoming bad? Science will not do it. Man may master nature, only

to become in turn its slave. Civilization will not do it. Civilization, so far from being able of itself, to give moral strength and elevation, includes causes of degradation which no power on earth can withstand. What, then is to be done? I answer, the State's only power in this direction, come through careful moral training in our public schools; and this in turn, never has been, and never can be effectually carried out, except by the christian method, with the Bible as the corner stone of all character building. Many attempts, more or less successful, have been made to substitute some other kind of morality for that of the Bible. The scientific basis of morality of Herbert Spencer, the literary theory of Matthew Arnold, the secular theory, the materialistic theory,. and almost as many other theories as there are opponents of God's truth; but all of them seek to produce moral growth by accretion, hanging moral precepts upon the character and burdening life with rules. Alas! like Saul's armor on the shepherd youth, they bring weight but no protection. To be effective, moral growth must be from within, not from without. All history is a witness that there are no sanctions but the commands of God,—no motives but the love of God, which are sufficient to subdue the passions and control the appetites of man. He whose hopes and fears terminate in anything short of Deity, is ever in slavery to the influences of man and the uncertainties of time. If, then, this Territory is ever to become free and pure, it will only be by combining *sound instruction* with that *training* which will form character, and founding both upon the teaching of the Bible.

THE EDUCATION THAT UTAH NEEDS.

REV. G. D. B. MILLER.

Utah needs the same kind of education that Massachusetts does, yet there is a wide difference of opinion as to what is a right education for any community. The banker says your schools are good for nothing because a boy fresh from the schoolroom cannot keep his books, and does not know all about banking. On this ground the blacksmith might claim that every boy should be an expert in that trade, and each department of human activity might demand that our schools manufacture only accomplished lawyers or physicians, or that the training be confined to the one purpose of making all our girls expert in the art of cookery, or skilled in the mysteries of millinery. According to this utilitarian theory, where nothing counts which has not money in it, a boy, as soon as he can add up a column of figures, opens a real estate office, makes a few shrewd or lucky speculations, buys a fast team, marries a wife, dresses her in purple and velvet, and the world bows down to him in adoration. All this is not education. Education is something wider, deeper, higher. It means the education of the whole man,—body,mind, soul. The body must be educated to be alert, vigorous; to be the ready and facile instrument, the clear and open avenue of the spirit within; all the mental faculties are to be developed to the full limit of their powers; and first of all, and over all, the soul—the spirtual nature, is to be educated as the imperial sovereign of all that human life is worth. This is the chief thing, and comprehends all; for if the spirtual fire be kept burning it will kindle all below it, the mind and body, into a glow of activity and right cultivation. This is the education that all men need, and it has a special adaptation to he conditions of Mormonism, because the people are under

the sway of serious errors, such as a belief in spurious revelations, the bondage of a so-called priesthood, and theories of life contrary to the scriptures, and the moral sentiment of humanity. Therefore I speak of the mission schools. Moral and religious teaching should predominate the reason to be of their existence. Carried out with careful judgment, this need not interfere with thorough scholastic training; it would rather intensify and round up the physical and intellectual culture. I would have the school opened daily with a short bright service of singing, responses and prayers, in which all the children take part, teaching them that prayer and thanksgiving to God was a personal matter for each one of them. I would have them recite every day a definite form of belief as contained in the Apostle's Creed. I would have them take regular systematic lessons in Old Testament history, and especially learn the story, in its minutest details, of the earthly life of our Lord, so that this perfect and beautiful life should stand pictured in their minds with a vivid realism, moulding their own lives by its uplifting energy into an intelligent Christian manhood. I would have them learn in definite form of words their duty towards God and their duty towards their neighbor, in order that the loving, the serving, the obeying, and the worshiping God may become personal, practical matters, and that truth, justice, honesty, purity and temperance may become integral elements of the daily life and conduct. In some such manner as this let the mind of the child be filled full of positive, definite, scriptural truth, embraced with a clear, intelligent faith turned into a living energy that works in all the details of life, and there is no room then for the errors of Mormonism or any other kind of errors; no room for the evil thoughts that are the fountain of the vice and iniquity that shadow human life. The good fills out the heart, and like Dr. Chalmers' "expulsive power of a new affection," displaces and drives out all forms of error and wickedness.

CHRISTIANITY THE ONLY HOPE FOR THOSE WHOSE FAITH IN REVEALED RELIGION HAS BEEN WRECKED BY MORMONISM.

REV. J. A. KRANTZ, OF THE LUTHERAN CHURCH, SALT LAKE CITY.

Among the many miserable species of humanity, none, perhaps, present a more touching and sad aspect than those whose faith in Revealed Religion has been wrecked. The Apostle Paul says of such who, concerning faith have made shipwreck (I Tim., 1:19) that they have put away faith and a good conscience; that they love profane and vain babblings, and that they will increase unto more ungodliness, and their word will eat as doth a canker. (II Tim., 2:16-17.) Never was a shipwrecked sailor, cast upon some desolate and rocky isle, destitute, hungering, thirsting, dying, with no hope of rescue, in a more deplorable condition. Our life is a sailing over the stormy sea of time. We need the bright star of hope—eternal hope, to shed its rays upon the dark, turbulent waters. We need the far-seeing eye of faith and to have it steadily fixed on that never-misguiding North Star, the revealed Word of God, and His spirit at the pilot-wheel, if we would have a successful journey and reach our eternal destination. To try to do without religion would be an outrage upon human nature. Religion has gone before all nations, as formerly the pillar of the cloud and of the fire before the children of Israel. As for us, we need not follow the vanities of the religions of heathendom, nor need we build our hope on any superstition or hypothesis, or ask in despair with the Old World, "what is truth?" for He who is the personal truth itself, "in whose mouth was found no guile," has declared, "I am the way, and the truth, and the life," and with Him has a new era dawned upon earth—an era of joy, happiness and peace. To know and to apprehend Him and His teachings is a heaven of bliss, yea, life eternal. To forbid the soul to live and to feast upon His dying love, is a cruelty beyond descriptiption, is simply a murdering of the soul.

Let us briefly consider some of the causes that have led to the overthrow of the faith in revealed religion. Our subject ascribes to Mormonism this merit, or perhaps better demerit, and to one who has had opportunity to see the workings of this religion of deceit, vice and treason, such a statement is in full harmony with the truth, and it is *the ultimate aim* of Mormonism. It is peculiar to mankind to have an *ideal of religion* and of religious life; and this his ideal, he is continually seeking to find realized in the world, but commits the same error as the Jews, when they would not seek the kingdom of God *within* those who believed in Christ, and that it was not in word, but in power, in rightenous, in peace and joy in the Holy Ghost, but would seek it in outward organization and power, and they never found it just as little as they found their Messiah, although He walked their streets 33 years, by signs and words proving himself to be the Savior of the world. But here came Mormon missionaries saying: Yes, such a kingdom and community of those who have been made rightous, is not an ideal simply, but a true reality. God has revealed Himself in these latter days and has given to the world the true religion which has not existed since the days of the Apostles of Christ; and has given to His servants the power and authority again, and has established His church again, in these latter days, out in the far west among the mountains and valleys of Utah. Christendom has gone astray from God, and His will has not had any authority and all its teachings and rights are of no avail. It does not at all strike me as wonderful that these missionaries gain recruits wherever they proclaim their so-called gospel, among the illiterate and such who will not endure sound doctrine; but after their own lusts, heap unto themselves having itching ears, and who turn away their ears from the truth and are turned unto fables. (2 Tim. 4:3-4).

I will not at all deny the fact that many have embraced Mormonism in sincerity; not having known the depths of Satan "and who have not the ability to judge their owm creed." But a person understanding Mormonism, and yet continuing to remain within that church, must be very anxious either to be deceived or to be spiritually and morally ruined. Our every

day observances out here show us that if a person embraces Mormonism and comes out here and is of a good character, comparatively, by continuing his relations with the Mormon church, he will in a very few years become bad beyond recovery, because he cannot be better than his creed.

But returning to those who have embraced Mormonism in sincereity, and in it being promised to find the fullness of the gospel and all that they have in vain sought in Christianity, we can for a moment imagine to what pitch their fancy and expectations have been worked up by the Mormon missionaries and with what enthusiasm they have embraced it, commingling spiritual and temporal blessings. Let us also for a moment imagine their disappointment in not only seeing their ideal disappear like a Fate Morgana, just as they were ready to outstretch the hand to grasp it, but to see that they have been merci lessly defrauded, their sincerest hopes frustrated, their hearts broken, their lives and happiness a wreck, and that the promulgators of Mormonism were nothing less than demons transformed into angels of light, ravening wolves in sheep's clothing, who by smooth words and pretended angelic innocence only wanted to make merchandise of them; that the quiet talk of apostolic and heaven sent authority, and alleged revelation was nothing but traps for the feet. And when they further have ample opportunities to see the abominable practices and deceits of the so-called people of God, and how they use religion as a cloak to cover up their iniquities, and furthermore see the heartless iron-rule of the priesthood over the people, do we for a moment wonder at the great apostacy from such an institution and that the great majority of them become skeptics and infidels? I do not wonder at it. Had I gone through the same sad experiences and had not tasted of the living waters and the power of the world to come, I would be tempted to do the same, and to look upon religion as a pious fraud and scheme to deceive credulous people. Is it to be wondered at that Mormonism has created in them such a dislike and disgust for all religion and that they think every church denomination to be the same! They have become tired and worn out and do not care to meddle with religion any more. As Christians, we cannot but feel the greatest sympathy in our hearts for the

many that have thus been shipwrecked, owing to their getting aboard a ship which was not able to carry them safely to their destination. To help them and to give to the many hungering, thirsting and dying ones the Word of Life shall ever be our aim, but we must not expect it to be the work of a moment to restore these to a healthy spiritual condition. Their whole spiritual system has been completely broken down, and it will have to be built up anew by the healing power of our great Physician and by His blessed Word. These many have been wounded, robbed of their precious jewels of Faith, Hope and Charity by the Mormon church, and have been left all along the pathway out here, bleeding from a thousand bruises and dying. As Christians, we are called upon to care for them and to take them to the Inn, the Christian church, and place them under the influence of Christianity. Here is a work for the good Samaritan.

Many a time we are apt to look upon these wounded ones as did the priest and the Levite in the parable, thinking their condition to be a hopeless one and that they have become so indifferent to the welfare of their soul and to spiritual interests that we give up their case as one beyond recovery. But when Christ has died for a sinner there is always hope, and as long as He never despairs, we have no reason to do so. We cannot always place ourselves in the situation of these and see what struggles are going on in their hearts. Those of us who have inherited Christianity, and have been brought up under its blessed influences, cannot imagine what prejudices they have to combat with who have been brought up under influences alien to Christianity, or have had its teachings uprooted to get it implanted anew. It can be done only by the most earnest seeking and every victory will be a dearly bought one. It cannot but deeply move us to listen to their history and witness their struggles. Though they may not acknowledge it, yet in heart they envy one with a childlike faith, who has not gone through the same turbulent life as they. Is there then no remedy for these? Are they mercilessly left without any hope? Is there no balm in Gilead? Is there no Physician there? Before we proceed to point out the only infallible remedy for these, let us dwell for a moment upon the fact that

they are concious of their sad condition and are trying to remedy it themselves; that they are longing for deliverance, but are too proud to enter in upon the simple conditions of free grace. "Ye will not come to Me that ye might have life. (John 5-40.)

We find with sadness that by far the greatest majority of those who apostatize from the Mormon chnrch turn over to infidelity, and may it be said of individuals, "By their fruits ye shall know them." We may also apply the same test to a religious system. By its fruits the system will be known, and hence we find *infidelity as one of the ripe fruits of Mormonism.* I have time and again heard Mormons express themselves that they would a thousand times rather see their people turn out stubborn infidels than that they should accept Christianity again. Being now cut off from the Mormon plan of salvation, ostracised from its heaven, (and may they thank God for that blessing), full of predjudices against Christianity, and though Mormonism received a most developed distaste for it as well as for all spiritual interests, their only choice,—and they seem to think themselves justified by it—seems to be infidelity, thereby trying to appease their troubled consciences and their heart's yearning and groaning for rest and peace. But *infidelity is a mighty meagre fare to feed the hungering upon.* Their spiritual veins have been sapped by cruel Mormonism, and now they let the poisonous viper of infidelity suck whatever of spiritual and moral marrow there remains. Is it not an outrage upon humanity and upon the soul? Is it not a crime to fetter the soul that would follow its innate yearning and soar up to God, its Creator, and in Him find rest? One of the church fathers has beautifully said, "Thou, O Lord, has created us unto Thyself, and our heart is ever restless until it finds its rest in Thee." No! Infidelity cannot give rest and peace unto the soul.

Others feeling they cannot do without a God, have selected *Nature* as their God, and we are often referred to it for help. There we are to find peace and rest; upon its breast we are to be purified and calmed; there we are to regain that childlike mind we have lost. But *Nature has no mind*; it can

give us neither peace or comfort if we do not bring it with us. Nature cannot help us.

Culture may change our customs and habits, but it cannot redeem us from our sins; it can edutate us, but not make us better; it can make us better prepared for our calling in life, but not pious.

To art has often been ascribed an ennobling, emancipating and moral power, but art can never become our Savior, nor can it replace religion. It lends to religion its garments and extends to it the hand to sustain its works, but does not take the place of religion or morality. Michael Angelo said: "The true peace and rest for the soul can neither pencil nor chisel give. Art seeks that love which outstretches its hands on the cross to exalt us."

Whatever importance may be ascribed to *Science*, yet it has never proved itself to be a perfectly safe guide to follow, it rests pretty much on mere theories, and one century has overthrown what a previous one taught as truth invincible, besides it cannot give to our spirit what it longs after.

Or shall we seek *redemption in ourselves*, in our own spirit, will or thought? The Old World has vanquished in its attempts to redeem itself. We cannot make good for sins committed, and if we would become ever so pious, and do ever so many good works, we would only do what we were in duty bound to do, but could not reconcile past sins. They can only be forgiven by Divine forgiveness. We cannot forgive ourselves.

Every avenue, therefore, seems to be closed, and now we have but one choice left, and that is *Christianity*. Does Christianity contain what perishing humanity needs? Can it satisfy the innermost craving of the soul? Can it fulfill the conditions for the happiness of man, and open to him an ever flowing fountain from which he may draw continually new life, and which will prepare him to better fulfill his duties as a citizen and a man, and help him in his way to progress? Blessed be the name of God, who has revealed unto us such a religion as is able to meet all these requirements. True religion is nothing less than the union between God and man. If God be that God of love, as He has revealed Himself in His holy

Word, and which we most positively believe, then union and communion with Him is Heaven, but disunion hell. Now our whole being is outstretching its arms towards God; it longs after Him, lives of Him. Christianity is effecting this union, because the centre and essence of it is Christ and Him crucified. He who has redeemed us unto God with His most precious blood, and purged us from our sins, and it is by acquiring this thorough faith, that we alone can find peace and rest unto our souls. Just as true as sin and debt, the sorrows and obligations of life are realities, and not mere imaginations, just as true is *Christianity a fact*, because it is the redemption from sin and sorrows and the power to fulfill the obligations of life. Christianity is not for special occasions, but *for the life and its work.* It is not a fascinating fiction, but a reality, a moral reality, and its aim is higher than that of poetry or music.

If Christianity is to be, as we believe, the absolute religion, it must be one of reconciliation, and it must give what the other religions have sought but not found. *Christianity claims immortality*, and has proved itself to be powerful enough to give the world a new birth. Have you, my bretheren, in perusing the pages of history, ever found a religion, Christianity excepted, which was able to give a people a new birth, and to sustain and nourish such a life? Have you ever heard of a single case where Mormonism out here, where its so-called gospel shines in its meridian splendor, has ever been able to give an individual a new birth in the Biblical sense of the word? Does not the history of the Old World show us that the natural vital resources of a people, even the best endowed, will become exhausted at last? But Christianity is an ever flowing fountain for a moral life, and the most degenerated species of humanity can, when placed under its blessed influences, receive a new life. And that religion only is *the true one*, which out of itself can produce a vital and powerful moral, and only that moral is true and efficient which has its source in true religion.

Christianity humiliates man by preaching of his sins and condemnation, and it exalts him through the preaching of divine and saving grace. No religion is able to humble man so deeply, none to comfort him so, as Christianity. All other

religions have but parts of the truth. The word of God, such as we have it in the old and new Testament, is the *whole truth.* The preaching of this shows us the depth of our misery by the greatness of sacrifice needed to redeem us. It shows us the greatness of our need of salvation and also the grace of God, which offers this salvation to our faith. Our faith rests not on the belief of any church or ecclesiastical authority, as does the faith of Mormons, but on the unchangable word of God, fully persuaded that we in the Bible, and there alone, have God's truth; that it teaches us the way to salvation and that it is an unerring guide. The life of Jesus is the history of our salvation; the works of His life are truths for our inner life, and not merely narrative as the Mormons have it. We have not only an historical but also a moral certainty concerning them. Our conscience testifies to us that Christ, His death and resurrection, is what perishing man has sought and has need of.

Christianity has, furthermore, an historic origin and is *founded on facts.* All history testifies to this. *Mormonism has no bottom in it;* has no historic foundation; its golden plates, on which everything depends, are nowhere to be found for public or private inspection, but you will have to shut your eyes and believe "the Lord hath spoken to his servant Joseph," without any historic foundation whatsoever. The Bible, on the contrary, is accessible to everyone in the original languages, and Christ himself admonishes us: "Search the Scriptures, for they are they which testify of Me," (John, 5–30,) and, "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself," (John, 7–17.)

Having thus seen the adaptability of Christianity to our innermost wants, its perfect and historic reliability, it follows that in it alone and in His name, who is its great centre and contents, Christ, is salvation in Him alone. Outside of Him and Christianity there is no hope. I could relate instances from my own pictorial experience out here, where I have had opportunities to associate and converse with such, whose faith in Christianity has been wrecked by Mormonism, and who would not again come to the Savior that offers rest to their weary souls. A hell of agony and despair has been raging

within their breasts. I have sat by sick and death beds, where they would not accept the saving truths of Jesus, they have died without any hope and in a most heart rending despair. But I have, on the other hand, seen the power unto salvation by the preaching of Christ and Him crucified, to those who have been ruined through Mormonism. I have seen individuals and homes made happy, and hearts that were despondent burst forth in "Thanks be unto God which giveth us the victory through our Lord Jesus Christ!" Yes, there is hope, even for Apostates. In the heart of Jesus that bought them with his blood, there is room. The Gospel is yet able to raise the fallen up again. It could save the ignorant and superstitious woman of Samaria, the Magdalene, the skeptical Nicodemus, Zacheus, the dying thief upon the cross, the chief of sinners, Paul, and satisfy his thirsting, reasoning and mighty mind, and yet the Word of God has not lost its power, nor have they who have embraced its truths ever regretted it. We are therefore ever ready to confess with Paul: "I am not ashmed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth," and with Peter, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

IS INTER-DENOMINATURALISM DESIRABLE AND PRACTICABLE.

REV. C. R. CORWIN, PARK CITY.

God made denominations when He made human nature. Denominationalism has its seat in differences in taste, temperament, habit, human nature and education; and not in doctrine,

dogma, creed or articles of faith. The latter follows the former, and not the former the latter, as we are apt to suppose. Several church organizations, therefore, are just as essential to the success of the Kingdon of God on earth, as are several homes to the domesticity and happiness of family life, on which, in such large measure, depends the orderliness and prosperity and happiness of mankind. What family organization is to the State, that is church organization to the Kingdom of God on earth. Eph., 4:5: "One lord, one faith, one baptism," no more means one denomination, than does Acts 17:26: "And hath made of one blood all nations of men," mean one family. Numberless efforts have been made to extinguish family life by swallowing it up in collonial and communistic organizations, such as the Icarian Colony, the Oneida and Berlin Heights communities. But human nature is various, and demands variety of condition and environment for its most efficient effort. It is so in domestic life; it is so in the religious life. How it will be in the millenium I do not know. I speak now of human nature as it is. There are Christian natures that can work most efficiently in the Methodist church. There are others that not only are most at home but also most efficient under those conditions which obtain in the Presbyterian, or Congregational, or Baptist, or Episcopal churches. So, also, there are different methods of presenting the gospel to the dffferent aggregations of human nature in the different denominations. Some congregations are thoughtful, some emotional, some ritualistic in their tastes, such lines usually running parallel, or nearly so, with denominational lines. I believe in denominations, therefore, because it is evident that God believes in them.

But there is one spirit. As in the State there are many families with different family interests, but one patriotism and one love of country, so in the Kingdom of God there is one spirit (or should be) of loyalty to the throne; one grand, overtowering purpose, to hasten the coming of the Kingdom and the doing of the will of God on earth, as to-day it is done among the angels. Certain lines of work must be done by the individual church organization, that aggregation of men and women between whom, on account of similarity of circum-

stance, education, faith and environment, there is most of harmony and sympathy. And there are certain other lines of work which demand the subordination of every other consideration of effort, and the presentation of a solid, unbroken battle-front to the enemies of our Lord. There are times and places where division means defeat; where anything less than the most hearty inter-denominational co-operation serves only to invite and stimulate opposition to the Kingdom of love and good will. Truth is a circle, not a segment; the Kingdom of God is one, not many, as an army is one with many divisions but one purpose. If it is true that in its last analysis division means defeat, to the armies of God, it is just as true that unity of spirit and purpose among Christian people is the sure presage of division and defeat to the enemies of Christ's Kingdom. Union with us means disunion among our enemies. Nothing encourages the railer against righteousness so much as to see curious Christian men and women flocking to hear him abuse man's best Friend in heaven or on earth, under the specious plea of a desire to "hear both sides," as though there were two sides to truth, or as though if there were two sides we had not yet made our selecton. It is not the generous emulations between denominations to wax strong by the salvation of the largest number of souls from the guilt of sin that sets the world in a chuckle of glee, but the selfish resort to reckless unchristian art and artifice, the mad struggle for supremacy, the sacrifice of Christ's dignity and the soiling of Christ's character; in a word, the abandonment of the mind and thought and spirit of the Captain of our salvation in the selfish squabble for denominational supremacy in town, hamlet, village and city. "That they all may be one, as Thou, Father, art in Me and I in Thee; that they also may be one in Us." What for? Why that the world may believe that that Thou has sent Me,—that men may believe that I am the sent word, the divinely-commissioned exemplification of God in the flesh. And what then? Why that believing, trusting, confiding in that life and spirit, they also might have life. It isn't our doctrine, but our deeds, not our speech, but our spirit, that hurts our cause,—our illy concealed attempts to build on another man's foundation. This is what convinces the world that we are more anx-

ious for denominational success, than for the success of Christ's Kingdom of righteousness and truth. The commander of a regiment or company who would seek to strengthen his own regiment or company by desertion from some other branch of the service, would be, and ought to be, court-martialed and dismissed the service.

Is inter-denominational co-operation desirable and practicable? Yes, along certain lines, which lines must for the most part be determined by the exigencies of each particular case, under the guidance of "that spirit which is not of the world." Speaking in a general way, it may be said that essentiality and practicability go together in the ecomony of God. Nothing is essential that is not practicable. If God has made anything necessary, He has at the same time made it practicable. Whatever ought to be done, is possible. If the Christian people of this Territory, for instance, ought, without regard to denomination, to unite against the life of Mormon immorality, they can do it. Never were more numerous or important questions before the people of America than at this present hour. The conflict between capital and labor is full of solemn suggestions, if not of evil portent for the future. Every-day labor is more fanatical and less reasonable, and every-day capital more greedy and less just. Every-day labor is better organized and more enlightend and independent, without being more Christian, and every-day capital is more powerful by reason of unconscionable monopoly, yet farther from a wise and Christian recognition of the awful gravity of the situation. The war between the home and the saloon wages hotter and hotter every day, without the least sign of abatement at any point along the whole line, from Cape Cod to the Golden Gate. The boldest spirits and the mightiest intellects in the nation are being drawn into the conflict. The infinitely solemn interrogation at this juncture and in this connection, is not whether the temperance question ought to come into politics or not, but whether or no it is there already. Thus the temperance question not only touches the home and the morality of the community, but it is one which concerns the statesman, the patriot, the Christian, as the enemy of God's day, God's Book and God's cause. It thus becomes the most important theme before the

people of this land to-day; a mighty question of State, holding within its grasp, in large measure, the political destinies of this nation.

Deny it or not, as we may choose, the spirit and power of anarchy, which means the abolition of government and law and order, are increasing every day and every hour in this land of ours. Already the horizon is flecked with the *avaunt couriers* of a storm, a much wilder and more cruel and bloody than the French revolution of 1795, as the common people of America to-day are more intelligent and better read than were the Bourgeois and common people of France a century ago. I call you to witness, brethren, that the most effectual weapons in this warfare are not carnal but spiritual, not the steel blade, but the sword of the spirit. Neither fear nor force will bring other than a temporary respite. We are to remember that it is not the Baptist denomination, nor the Presbyterian denomination, nor any other against which the atheism of anarchy and the ruin of rum are directed, but against the Kingdom of God, against all temperance, purity, conscience, character and good government; all, in a single word, that belongs to that heaven-rent civilization that come into the world when Jesus Christ was born in the manger. Much, very much, can be accomplished by purely denominational methods, and along strictly denominational lines. But beyond all this, our strength, our real strength, lies in a harmonious, solid front, a common warfare, a union of all the forces of the Kingdom of God under the leadership of the one spirit of Christ, and with such organized inter-denominational effort as that spirit may suggest. State Christian Conventions and National Congresses, for the purpose of cultivating the spirit of catholicity and for devising and inaugurating the wisest and best co-operation measures for the overthrow of sin, should assemble as frequently as possible. It seems to me the posthumous effects of Mormonism are not less dreadful nor less inimical to the interests of the Kingdon, nor less threatening to the Cross and to good government, than is Mormonism itself. The more superstition or fanaticism there is in a man's religion,—that is, the more of imagination and the less of righteousnness and morality there is in it, the farther away will that man swing from all religion

if he once apostatizes, and the more difficult will it be to win him to the Cross of Jesus Christ. Apostates from Mormonism are more apt to become athiests than disciples of Christ, because of the immorality and hollowness of the one religion they know anything about. It is of infinite importance, therefore, that we get hold of the rising generation here in Utah, the children, the boys and girls, before they shall have grown into familiarity with the more vicious and immense features of Mormonism. How? I do not know of a better method than the organization everywhere, and in every denomination and church, of societies of Christian Endeavor, with annual or semi-annual or even quarterly inter-denominational re-unions. The advantages of this method over a Young Men's Christian Association are, 1st that it takes the children at a younger age: and 2nd, it does not interfere with concentrated denominational efforts upon the details of fundamental society work, at the same time preserving a union of the whole under one organic head. This society is purely undenominational, and thus may be utilized by the local church for the training and salvation of the young of both sexes. The membership is active and honorary,—two classes, the former class composed of professing Christians, the latter of non-professors. Frequent re-unions or conventions, especially of the different societies connected with the different denominations in the larger towns, with the right of neighboring country societies to be present, would intensify interest, create enthusiasm and kindle zeal for the work.

Organic union among the churches is neither a probable or desirable result, if there can be a hearty, spiritual union so as to give real unity of effort to Christian work along the the more important lines indicated. Sporadic efforts in the direction of organic union will probably continue, however, as long as there are sectarians intense and sanguine enough to believe it possible to convert all other denominations and Christians to their way of thinking and believing. There was a time, in my own experience, when such a formal union was a hobby with me: but I always expected such union to be effected on the Congregational basis. This was the most general expectation among those who showed their leaning in that direc-

tion at the general Christian's Conference in Washington last year; that is, that an organic union might be effected by all becoming Baptists, or all becoming Presbyterians, or Methodists, or Episcopalians, or Congregationalists. And this is the real and unsurmountable obstacle in the way of a formal union ever being effected. Every one who advocates it is ready to receive concessions, but no one is ready to make them, to any appreciable extent. (Secretary Powell's story.)

But after all, it is the spiritual union that is desirable. It is possible for two Congregational Churches to be farther apart in spirit than is a Congregational and Presbyterian, or a Methodist and a Baptist church. It is by one spirit that we are all baptized into one body. It is the one spirit that makes inter-denominational co-operation both practicable and desirable. It is not the union service that makes the church of Jesus Christ a power in the earth, but the union spirit,—the spirit which subordinates every other consideration to the one purpose of conquering the world to Jesus Christ. And now I respectfully submit that it is too late in the day to discuss the practicability of such spiritual co-operation among the denominations. It is rather a period than an interrogation point that confronts us. The "how" loses its importance in the presence of the fact. The question of the hour is not whether such methods are practicable, but whether we will recognize and accept the situation, or sit down in our littleness and narrowness to debate the truth of an axiom; whether or no we can safely and wisely admit that the sun shines. Never since the world began were there being put forth such mighty and numerous and various non-sectarian efforts, especially in behalf of the children, as at the present time. Sunday School conventions, Christian Endeavor societies, Christian Associations for the young men, for young women, and for travling men; local, general, state, national, and inter-national, the vast majority of them being non-sectarian or inter-denominational, are being held continually for the advancement of the high interests of the Kingdom of God. In this list, too, we must place the great special Union Evanglistic meeting in the larger cities of this country, as well as England and Scotland, within the past 15 or 20 years. I am sure that even the history of denominations

themselves will show that they have never so prospered as since the more complete inauguration of the inter-denominational feeling or spirit of unity. Certainly, if Dr. Dorchester's statistics are at all reliable, the church as a whole has never witnessed such a period of spiritual as well as numerical prosperity as since the incoming of the present century.

Finally, brethren, I beseech you in Christ's stead, let us do everything in His sweet power. Let us invoke the presence and power of the Holy Ghost in the church. He does not forbid denominational energy and zeal, but denominational narrowness and littleness. He does not say I shall not work in my own church and denomination, but that I must not limit myself in that. "If we live in the spirit, let us walk in the spirit," and forbid no man "because he followeth not us." If the world is to be conquered, if truth and beauty are to win the day, if life and light are ever to vanquish death and darkness, it will be by the power of God, rather then by the wisdom and prudence of men; by committing all the work of life and all the work of the church into the hands of the spirit of the Living God. This makes it God's work, and not our work. As many, we are weak; as one, we are invincible, terrible as an army with banners. Our Captain is faithful and true, and in righteousness He doeth judge and make war. Let us take heart, then, and go forward, not as many, but as one in Jesus Christ. Let us remember that the magnitude of the work to which we have been called is the measure of God's confidence in us. He has not sent us forth along hazardous ways, to the accomplishment of difficult tasks, without the promise: "Lo. I am with you even unto the end." If our faith is in Christ, we shall not be moved. The gates of hell shall prevail against us. If the way be long and steep and difficult of ascent, we must pray the more, commune the oftener, and trust the more implicitly. If it is dark, remember "the darkness and the light are both alike to Him." Moreover, hath not the Master said: "I will never leave thee nor forsake thee."

THE STEADY PREACHING OF A LIVING GOSPEL BY THE DAILY LIFE OF CHRISTIANS.

REV. F BARNETT.

Dear Friends:—I hesitate to break the spell and impression produced by the brother who has preceded me. I could sit with delight under that impression and not say a word, but I am reminded by my subject that there is in this great Christian idea nothing more than sentiment and meditation. I am reminded that there is a practical and active side, and that he who would give evidence of a reality, must see to it that he is not a mere dreamer in religion.

There is an old adage that "the proof of the pudding is in the eating," not in what the cook shall promise, but in what he shall produce. What is true of the pudding is true of religion, not in the proclamation of the gospel, but in the character it builds is the evidence of its genuineness. The utterance of our Lord abides true: "By their fruits ye shall know them." Not long since, in my pastoral work, I chanced to call upon an old lady who for long years had been a member of the Mormon church. In the course of conversation the hope of the soul was spoken of, and the distinction made between men and principle. She thought to defend herself and her system by making such distinction. A most excellent distinction to make, but a little looking into the subject made it clear that the principles were at fault, and made the men what they were; and that in that, as in every other thing, the character of the fruit declared the character of the tree. She said that polygamy was right, if rightly used. "But," said I, "the better the man and his first wife are, the harder it is for their mutual love to be divided; and so the nearer they follow the commands of God, and the highest ideals of life, the

more wretched it makes their lives. Such a result cannot follow obedience to God's command. It is a spurious principle that produces such results. It is a spurious religion that makes men worse in proportion to the heartiness with which they embrace it.

All the world generally needs character as the proof of religion. Especially is it true in Utah. The people of Utah have heard so much preaching and so many theories advanced, and have seen so little Christian character and integrity of life, that they distrust all proclamation of the gospel, no matter how reasonable. I have heard more of religion, and seen less of genuine piety in Utah during the last three years, than in all my life before, and men have become to think that there is no sincerity in speech, and almost that life is a lie. Not long since I sat down at the table of a hotel. The waiter handed me the bill of fare; a long paper with a list of a great variety of dishes. The names of some I could read and some I could not. Being a little curious to know what certain dishes were, I asked, by pointing out for such and such dishes. The waiter told me that they were out of that article: then I asked for another, and he said it was not the season for it. And so it turned out for every name that I was not familiar with. At last I asked him to bring some steak and potatoes. In a little while he had them on the table, and they were good. I ate them with a relish, judging the hotel more by what the table furnished than by what the bill of fare promised. If I wanted steak and potatoes I would seek that hotel again, but if I wanted some French dish that I could not name I should go elsewhere.

The people of this Territory have had given them a long bill of fare of religious dishes, and the most of them, like myself, being a little curious, have called for all these dishes, which were strange to them, such as modern revelation, the working of miracles, signs, wonders, gift of tongues, the beauties of Zion, the holiness of her people, etc., etc. But when they came to sit down at the table, the proprietor was out of the articles named, or it was not the season for them, and the man has had to come to steak and potatoes. Sometimes he has not been able to obtain even these. He goes out

from that hotel, judging it by its table rather than by its bill of fare; and very often he has a poor opinion of the hotel, and what is worse, he begins to think all hotels alike.

Until the truth so lays hold of a man as to mold his life into something consistent with his profession, men will be skeptical.

When the late president of the church was over in the old world he preached a fair doctrine, but when he returned to Utah his conduct belied his words. Men were attracted by the preaching, but disgusted with the living. And so much more significant to them was the living than the preaching, that the former vitiated the latter and both were rejected. Character is what Utah needs. I have read in the *Tribune* of what the Salt Lake Chamber of Commerce intended to do,— to buy up a whole block, pull down all the shanties, and in their place erect an edifice to cost a half million dollars, an imposing structure to adorn the town. Do they mean to do it? I do not know yet. You do not. I suppose all this is necessary to get the thing worked up. But when they shall go down to Nephi and bring car load after car load of that beautiful white marble and unload it in a block of this city, and one or two hundred men shall go to work to pull down the shanties and dig for the foundation, and then in story after story shall go up that talked of building into beauty and grandeur, then the citizens of this city will begin to think that the Chamber of Commerce have something substantial. And when they speak again, they will be believed.

So, my friends, we hear much about religion, and what it will do in this Territory. But what the Territory wants to see is marble and granite characters, that tower in beauty and grandeur, and stand as the constant testimony that truth is vital, and powerful, and substantial. We need living more than preaching, and when we have this, the day of redemption is at hand for Utah.

The other evening I stood upon the corner and looked down the street. I saw coming in the distance a husband and wife, a grown up son and two grown up daughters, all members of the church, also two little girls and a babe, carried by the father; the eight were leisurly walking along in the quiet

of the evening on their way to the house of prayer, after a hard day's toil. They had found time and disposition to worship their God; and I thought, as I saw them come on their way, that from their house to the sanctuary they had told more by their example of the gospel's power than I could tell from the pulpit in a hundred years. Such is the power of concrete truth.

There is given us an account of twelve men being sent to spy out and explore a certain promised country. In their search they met some difficulties, but the country was a wonderfully productive country. To prove it one of them cut a cluster of grapes, and hung it over a stick, and then rested each end of the stick upon the shoulder of a man, so they carried it back to their people. Ten of the spies were more impressed with the difficulties in the way of possession than the way of excellencies of the land, and when they came to give in their report, they made a strong case against going up to possess it. So glib were their tongues, that with enthusiasm they carried the people. Let us hear the minority report; only two to present it: "We came unto the land whither thou sentest us, and surely it floweth with milk and honey. Let us go up at once and possess it, for we are abundantly able." But the people cried out in sorrow: "would God that we had died out in the wilderness." The ten are too much for two. But the two came forward, bearing the stick, carrying that one cluster which almost drags the ground, and triumphantly they exclaim, "and this is the fruit of it." Two men and one *cluster* is more than a match for the ten without the cluster. The product of the land prevailed with Israel, and the people went up and did possess the land. So to-day, one healed life, one sterling Christian character, is worth far more than ten sermons, no matter how eloquent.

One beautiful feature of this meeting has been its harmony and unity of spirit. We have sat and listened with much pleasure to what has been said, and the manner of saying it. But we are brought face to face with a greater thing than sitting and musing and thinking and enjoying. As we are about to adjourn, there is immediately before us the practical side of Christian truth, and living it. God help us all to

go home and fill our mission in this line—alike for the pulpit and the pen, and ere long we shall rejoice together in Utah's redemption.

ENCOURAGEMENTS FOR THE FUTURE.

ADDRESS BY THE REV. J. BRAINERD THRALL.

In listening to the earnest and often eloquent words of this Convention, I have gained a new and grateful conception of the essential and representative strength of the Christian forces already occupying this field, and I shall return to my own work with fresh courage born of the sense of a large and faithful comradeship.

The pleasing task has been assigned me of closing our discussions with words of encouragement for the future, but in so doing I have no rose-colored view to present. Indeed, the burden of this Convention has been—and this burden was foreshadowed in the words of the call by which we were summoned together—that we are in the midst of a great warfare, and the battle is but just fairly begun.

The difficulties of the situation, the obstacles which Christian civilization has to encounter throughout the entire West of America, it is well nigh impossible to exaggerate. Some of these are broached in your speeches and papers; others, which remain unmentioned, are nevertheless presumed.

The great underlying obstacle which everywhere confronts us is the fact of universal evil, and the peculiar perils to our western civilization which we have been discussing are only some of its local manifestations.

But it is also to be remembered that we, who find ourselves face to face with these peculiar perils, are only a small, if somewhat detached, division of that great army which is en-

gaged in battling down this universal evil. The monster is hydra-headed, but there is a Hercules and a stout club for every head.

The old mythological idea of a universal dualism was at bottom true. The Christian view differs only in its interpretation of this idea. Our Norse ancestors believed that the long conflict between good and evil would culminate at last in a battle between their representative deities, and that all would end in a final cataclysm—a universal destruction, the "twilight of the Gods." The Christian view is at once nobler and broader. Christ taught His desciples that, although the warfare between good and evil is to be fierce and long, the good is sure to triumph at last. The Kingdom of God is to become the universal Kingdom. Temporary defeat, like back eddies in a mountain torrent, sweeps into and swells the permanent victory, for

"Ever the Right comes uppermost,
And ever is justice done."

Yes, it is a great fight in which we are enlisted, but even this unmitigated fact affords its own stimul us. Simply because this is a great fight, there is no possibility of honorable retreat. The very inexorableness of the warfare steels our hearts and nerves our hands. When God wants to bring out all there is in a man, He details him for special and difficult service. When He wishes to train a people and prepare them for Canaan, He sends them through the wilderness. If any of you find your work growing more perplexing, your pathway more desolate, if you have wondered that your feet are not set in a large place, and that reinforcements are delayed, you will not forget that critical battles are sometimes fought, not on wide plains where armies may encamp, but in mountain passes where a handful of brave men can keep a host at bay. If the mountain pass in which you are stationed grows narrower and more broken as you advance, before you lies Thermopylæ and a people's destiny is behind you. You are in the fore-front of the battle; that is all.

This Convention seems to me a council of war, and something more than that; a review of troops, and something more than that. It is a general reconnoitre. Your discussions show

that you know the strength and position of the enemies of Christian civilization in the West. A foreign immigration too rapid for perfect assimilation; an exaggerated and unsanctified individualism already verging toward lawlessness and anarchy; the growing arrogance of the liquor traffic and the spreading plague of intemperance: the social evil and the seven other devils that house in cities; religious formalism void of the spirit of self-sacrifice in the churches: the decay of reverence, and the popular disregard for those institutions which have been the moral safe-guard of our country in its youth; unconsecrated wealth and the love of luxury; dire poverty and the evils which follow in its train; the symptoms of a coming conflict between Capital and Labor; and last, but in a local sense not least, the cast-iron social system of Utah, with its abuses of opportunity, perversions of truth and popular tyrannies.

To all this, if we may trust a friendly, but observant and unsparing English critic, Mr. Matthew Arnold, should be added the unlimited confidence of Americans that they are the chosen of the earth, the favorites of Heaven, and that their destiny is sure to be one of progressive success.

All this rehearsed, and the worst is hardly told. But granted the untold worst, yet the miracle of good is greater than the miracle of evil. You remember that when the King of Syria sent horses and chariots and a great host to take the city in which Elisha dwelt, Elisha's servant exclaimed, "Alas, my Master! how shall we do?" But the prophet answered, "Fear not; for they that be with us are more than they that be with them." And he said, "Lord, I pray thee, open his eyes, that he may see." "And the Lord opened the eyes of the young man, and he saw: and, behold, the mountain was full of horses and chariots round about Elisha."

If the vision of the seer were ours, would not the very mountains that hem our vision, isolating us from the great world and making ours seem a mission peculiar and apart, be seen to be full of horses and chariots? When shall we be able to say: "For we look not on the things which are seen, but on the things which are unseen?"

Invisible allies! How entirely dependent upon them are

we, and yet how little we realize their presence and their power!

One with God is always a majority. "All things work together for good," said a German optimist to good Professor Tholuck, at the univesity of Halle. "Yes," was the gentle reply, "but you omitted the most important part of the verse, '*To them that love God.*'" The very elements conspire to help those who are themselves co-workers with the highest purposes of the eternal. Even hindrances, since they deepen and intensify the conflict, may serve in the long run, by a kind of moral reaction, to enhance the final victory. For example, the very extremity of the social abuses of Mormonism which you have depicted, and the absurdity of its religious claims, will, when the system falls, weigh upon it like stones to crush its life. The very anti-Americanism of its doctrines and practices will cause it to fall more completely asunder. There is a chained Samson in every palace of Wrong, and one day he will bow himself upon its pillars. The perils to civilization throughout this country are doubtless very great, and we do well to realize them, but they are not too great for God. They are sown thick with the seeds of their own destruction. God smites organized evil with blindness as He smote the hosts of Syria. Cunning, self-seeking and malice are short-sighted as moles. They build on the sand without a lasting principle to support them. They build for a day only, not for an eternal destiny. Their temporary success is the foundation of their ultimate failure. "I have seen the wicked in great power, and spreading himself like a green bay tree; yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found." But to the soldier who battles for the Right the steep and stony path becomes a fortress, temporary defeat enhances the final victory, while invisible allies surround him on every hand.

Unseen allies are to-day pouring through every defile and down every canyon of these Wasatch mountains. Let us see! First, there is the interest of our fellow-countrymen and true souls everywhere. Standing here to day we seem to ourselves few and weak, but in reality we represent many million

disciples of Christ in this country alone, whose hearts and hopes and prayers and tears are all with us.

Again, there is the wave of outside civilization, which, moved by an unseen but irresistible impulse, is steadily rolling this way. The *divisum imperium* between civilization and barbarism in this locality is already a thing of the past. The battle so long waged at a distance is destined soon to become a hand to hand conflict, and who can doubt as to the final issue when the Cross meets the Crescent in a tug of war.

The Home must conquer the Harem. The eye of capital, almost omniscient and altogether prescient, has spied out this land. It is even now watching us from the summits of these mountains, both east and west, and in a few short years will have pushed other questions to the front than some of these which now perplex us.

Another invisible ally is the divine element in human nature. Hidden away, covered up beneath inherited tendencies to evil, yet it lives, and, when set at liberty by the Christ, will rise in its might and drive its enemies before it. Let us hate sin, and fight down organized wickedness, but let us never lose our faith in the vitality of that divine spark within the souls of men for whom Christ died.

Besides, our cause is allied with the natural workings of Time and Change. To the eye of an astronomer the relations of the planets are not the same from day to day. Six months suffice to alter the entire aspect of the Copernican system,—the result of forces invisible and intangible. The social world revolves, the social planets are bowling onward. No human eye may note their progress, no human hand direct them, but the spiritual heavens are constantly changing, and the history of civilized mankind continually records the fact that to-day is not as yesterday, nor to-morrow as to-day.

In concentrating our energies and fixing our attention upon the little details of our own circumscribed life, we too often forget the measureless forces, silent, slow and unobtrusive, from which our rapid, noisy energies are derived. Go into the motor room of a great factory. See how slowly, steadily and almost noiselessly, the ponderous fly-wheel of the Corliss engine does its work. Now enter the work-shop. Here all

is noise and rapid motion, and these flying spindles and clattering stamps are two much occupied with themselves to think of the great, quiet power just beyond that blind wall.

The jeweler examining through a magnifying glass the minute mechanism of a watch has no time to think how his trade rests in that great cosmical source of light which glows again in sun and stars, and is reflected from dull planets as from the surface of a polished mirror. We walk the earth, we lay us down in peace and sleep, and we forget the attraction of gravitation, which, while binding the universe together, lends surety to our every foot-step and gives our slumbering body its stillness and repose.

Brethren, we are co-workers with mighty agencies, cosmical forces, the elemental powers of the physical and spiritual worlds. And as the fabled warrior, exhausted by fighting, stooped now and then and touched his mother earth for strength, so have we paused in the midst of the battle, and let us stoop and touch the source of our power for renewed strength.

But our greatest invisible ally is the Spirit of God. "No man hath seen God at any time," but on every hand, close up to us and within us, is the Presence of the *I Am*. You know that when Moses asked God, that he might receive some special token of authority to present to the Children of Israel, the reply came, "Go, tell the children of Israel *I Am* hath sent me unto you." For true courage, it is necessary that the soldier should be either actually engaged or else inspired with a broad view of the contest. So the Soldiers of the Cross must either get into some critical episode, very near the end perhaps, or else back by the side of Him who sees the end from the beginning. The end is not yet. Let us try to take our stand with God, with Providence, with the spirit of History. Time and space are our field, the plan of the campaign has been laid in the Will of the Eternal, and with such a cause and such support, courage wells up like a fountain from deep sources.

This warfare of Christian civilization is not ended with a charge, a battle or a campaign. Both internal and external forces are at work upon humanity, like those which raised these mountains and afterwards spread abroad this fertile valley. There is first the period of upheaval; the granite moun-

tains rise rugged, sterile, impenetrable. Then the slow erosion; civilization does its gradual work,—the rain, the wind, the frost, the flood,—the rock flows down in rivers of silt. Another thousand years—one of God's days—and the valley is green and teeming with life. It matters little to which of these epochs we belong, if only we walk with God.

Perhaps the worst is yet to come. Perhaps the worst fears of alarmists are to be realized. To-day we see a modern migration of Nations; to-morrow it may appear like another invasion of the Goths and Vandals, and the day following may come another Alaric, the scourge of God. For a thorough and lasting reform, it may be necessary that the people should taste the dregs of sin; that men and women should be thoroughly alarmed by threatened social degeneracy, and that then the great decisive battle should be fought, greater and more decisive than any of the fifteen which Creasy describes, —a struggle for the supremacy, possibly for the very survival of law and order, of morality, religious liberty, and our national institutions. Great wars and great reformations have always issued upon a long period of preparation, and often of degeneracy and seeming defeat.

We stand evidently on the threshold of great social changes. But a man ought to be willing to stand anywhere by the side of his God, and the coming of the Kingdom must continue to be a cosmical work until the New Jerusalem shall descend from Heaven, and the spiritual reign begin. If, then, before that time arrives, it should fall to us to drink the cup of bitterness to the dregs, in the place of Esculapius we have Christ, and to Him we can throw out the last drop as a tribute —a tribute to Him who shall restore all things to a condition of health.

We are opposed by strongly organized evil; so were the early disciples. "For we wrestle not against flesh and blood, but against Principalities and Powers, against the rulers of the darkness of this world; against spiritual wickedness in high places." Organized evil, like the Roman Empire, when broken, goes to pieces the more completely. If it require a larger blast its destruction is the more memorable. You remember that there was, until within a few years, a serious ob-

stacle to the safe navigation of the East River opposite upper New York City. A force of workmen was engaged for years, under General Newton, undermining the spot, and many hundred tons of giant powder were deposited in the excavations. The wires were laid, and on an appointed day all New York City assembled at a safe distance to witness the end. General Newton's little girl touched an electric button, and Hell Gate was in the air. There are workmen, under good generalship, engaged in undermining the Hell Gates of the West. The important question is not, who will touch the electric button, but who of them will perform his work so well, that, when the supreme day comes, these great obstructions will be blown into fragments which the ordinary agencies of society can handle, so that the fleets of American Civilization, including the Gospel Ship and the Ship of State, may sail secure everywhere under God's blue skies and over His green seas.

Progress has certainly been made in this work. Actual changes for the better have already taken place. The Past may stand as the Prophet of the Future. But no one ever drew courage from mere contemplation of the past. The Future is the hero's Kingdom. Voices of the Past and Present are calling: "Go forward!" Brethern, the united voices of the Disciples of Christ, of whatever name, echoed by the recent Evangelical Alliance in Washington, bid us consolidate our forces, touch elbows in common enthusiasm for Christ and Humanity, and "Go forward!" Apostles and poets become possessed of the spirit of prophecy. Out of the Past the Apostle exclaims: "Forgetting the things which are behind, and reaching forward unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Out of the Present the poet sings:

"Clasp, angel of the backward look,
With folded wings of ashen gray,
And voice of echoes far away,
The brazen covers of thy book.
* * * * *
Shut down and clasp the heavy lids;
I hear again the voice that bids
The dreamer leave his dream mid-way
For larger hopes and graver fears,
Life greatens in these later years;
The Century's aloe flowers to-day."